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MEMOIR OF THE LATE REV. EDWARD TAGART, F.S.A.

It is once more our melancholy duty, turning aside from the works and thoughts of the living, to ask our readers to join with us in paying a fit tribute to the memory of another Unitarian minister, whose services to our cause, extending over no small extent both of time and work, when viewed in connection with his general ability, cultivated tastes, social position and consistent and amiable character, make his sudden departure from amongst us to be felt as a blow both heavy and untimely. We were not in his case prepared, either by his age or by any visible symptoms of decline, for his removal from a scene of equal public usefulness and domestic happiness. He had not long passed what may be regarded as the meridian of life to the strong and healthy; he looked younger and more vigorous than many of his contemporaries; and he was, with a willing mind, performing public services, in themselves new and interesting, which gave promise of not unimportant results to an ancient foreign branch of the Unitarian church. We may, without any distrust of God's providential dealings, deeply lament the extinction of a good man's life when apparently at its very highest point of usefulness. A brief record of it may help to kindle an emulation in the things that are just and true and of good report. The outline of the life, little varied as it is by vicissitude or novel incident, will, if we mistake not, bespeak a man amiable in his demeanour, and always intent upon objects not unworthy of a good man's solicitude and zeal.

EDWARD, the second son of William and Amy TAGART, was born in the city of Bristol, October 8, 1804. He was one of a large family. His father was in trade, was generally respected for his intelligence and public spirit, and was by habit and personal conviction a Protestant Dissenter, and worshiped at the chapel in Lewin's Mead, of which Dr. Estlin, Rev. John Rowe and Rev. Dr. Lant Carpenter, were ministers. Edward Tagart, destined from an early period for professional life, had the best advantages which the vicinity afforded for his school education, and was in the first instance entered as a pupil at the school of the Rev. John Evans, a Dissenting minister, and a man with some

pretensions to literature.* Here he had as a schoolfellow our friendly correspondent, Dr. J. Reynell Wreford, to whom we are indebted for some particulars of his early days.

“We were boys together at Bristol; our fathers were connected in business. It was in consequence of inducements held out by his father that our family removed out of Devonshire; and on my father settling in Bristol, he and two of my uncles formed a partnership with Mr. Tagart as Manchester warehousemen, under the firm of Tagart, Reynell and Wreford, which for some time was a flourishing house. I remember Mr. Tagart as a very gentlemanly, clever and well-informed man. His family and ours were naturally thrown much together, and Edward and his eldest brother, who died early, were often my companions and playfellows. We were at the same excellent school, conducted by the Rev. John Evans, and Edward and I entered York College and left it together, and were class-fellows throughout the five years of our college life. Our friendship through a long period of more than forty years was unbroken, and I had the pleasure of having his only son under my care for about five years. At school, our late friend was considered a quick, clever boy, and he was a favourite pupil of Mr. Evans, who took great interest in preparing him for entering with advantage on his career at York. Both at school and at college he won the esteem and regard of numerous friends. Amongst many virtues and good qualities which he possessed, one appeared to me especially conspicuous, and that was *good temper*. I think I have rarely known a better-tempered man, or one of a kinder and more conciliatory nature, and I have seen him in circumstances when his temper was severely tried.”

Reverses in trade broke up the firm of which Mr. Tagart was the head, and he removed to Bath, where he established himself as an accountant. Edward became for a short time an alumnus of the grammar-school in Broad Street at Bath, an institution of some repute for classical and general scholarship, conducted (we believe) at that time by Rev. Thomas Wilkins, M.A., a beneficed clergyman of Somersetshire. Sidney Smith, the hero of Acre, had been a pupil at the school. Coming well grounded from the school at Bristol, Edward Tagart, helped by quick natural talent, carried off without difficulty the prize, and stood the first of some ninety or a hundred pupils. But this was a time of anxiety and sorrow. While his father was struggling with manly fortitude to provide for a large and increasing family, he was struck down by a long, agonizing and fatal disease. We have heard from the lips of his then pastor, the minister of Trim-

* He was the author of “The Ponderer, a Series of Essays,” and of other works. In a review of “The Ponderer” in the *Monthly Repository* (Vol. X.), its author is described as a pupil of Dr. Estlin. In the *Bibliotheca Britannica* of Watt, he is described as “M.A., late of Jesus College, Oxford.”

Street chapel, Bath, with what patience, fortitude and Christian hope, he bore up under his severe sufferings. When all was over, the widow with seven children (the youngest born after the father's death) removed to London. By the kindness of Rev. Joseph Hunter, the family were introduced to the notice and friendship of Mr. Belsham. No one could habitually take a warmer interest than did this kind-hearted gentleman and scholar in young men of promising abilities. This was especially the case if their aspirations were directed towards the ministerial office amongst the liberal Dissenters. We are enabled, from an interesting document* which contains many autobiographical particulars, to tell in Mr. Tagart's own words how it was that he was early destined for the ministry:

"From my earliest boyhood, my inclinations and tastes impelled me to that kind and sphere of social exertion which I now find myself so unworthily occupying. I remember distinctly a walk with my parents, now† both in their graves, on a summer's evening when I was about twelve years of age. The conversation turned, as with parents it will naturally do, upon the business or occupations which their children were to pursue. I was asked whether I should like to be a minister; and without hesitation answered that I should. From that early period my education and pursuits were directed to this end; nor have I entertained for a day together a single serious thought that any other occupation or profession would be more desirable or more adapted to my disposition, principles or taste. I was brought up under some of the best influences of the liberal English Presbyterians; and in the language of St. Paul, I have been inclined to 'thank God for putting me into this ministry.' Soon after this conversation my father died in the prime of life, leaving to his children as a legacy the best education which his moderate circumstances enabled him to give."

In the autumn of 1820 he entered the College at York. The divinity students who joined at that time or shortly after were Edmund Kell, John Relly Beard, John Reynell Wreford and John Hugh Worthington. Subsequently, Mr. William Steele Brown and another student joined from Wymondley. Never, probably, in one year did the College receive so many students destined to occupy stations of high importance in the Unitarian church. Mr. Tagart appreciated the rare advantages he enjoyed in respect both to the Professors under whom he studied and the able and earnest youths who were his companions and competitors. The writer was with him at York during the three last years of his student life, and can attest the honourable place he won for himself in the institution, and the fidelity with which he devoted himself to the studies of each successive year. The

* "An Address delivered in the Chapel in Little Portland Street, July 9, 1844, by the Rev. Edward Tagart, and now affectionately dedicated to his Congregation on the receipt of a kind Testimonial of their Regard,"—printed but not published.

† His widowed mother died in London, July 23, 1840, aged 64 years.

study to which his taste particularly attracted him was Mental and Moral Philosophy; and to the lectures and conversation of Rev. William Turner, Jun., the Professor in this branch, he listened with the deepest interest and with a general assent to his conclusions, which after reflection did not weaken. The philosophy of Locke and Hartley appeared to him to solve the most important intellectual problems, and with some modifications he adopted it, and to the close of his life retained it with a firm grasp. When, twelve or thirteen years after he had ceased to be a student at the College, he published a little volume on "Mathematical Reasoning," he addressed his former Tutor in Philosophy in these words of dedication: "To your valued instructions in Manchester College, York, I am indebted for much of the pleasure which I have occasionally derived from metaphysical inquiries and discussions. In the Metaphysical as well as Theological department of that Institution, we were taught to study with care and candour the best works, not to cavil and confute, nor to believe and take for granted, but to weigh and consider."

The "Address" already referred to gives this testimony to the great ability and perfect fidelity of his instructors at York:

"Before the usual age, I was admitted into the academy for the education of ministers among the English Presbyterians then stationed at York, where I studied five years under three tutors, whom the late celebrated and learned Dr. Parr—no slight authority—told me in conversation he considered three men of 'sound learning and thorough sense;' adding at the same time, that since Oxford and Cambridge were closed to me, jealously guarding their advantages by that triple-headed monster, a Cerberus of subscription, nothing could be better than the education afforded by the Manchester College, York. I look back with gratitude upon my modest but pure and noble-minded *alma mater*. I cherish a deep respect for the three tutors, the Revds. Charles Wellbeloved, John Kenrick and William Turner, who presided over it; and have no higher ambition than to prove a worthy son of such a foster-parent. When, in the Lady Hewley case, the highest Judges of the land repeated over and over again that they could not entertain the idea of that liberal intent in Presbyterian foundations, that attachment to Scripture and to Christianity without humanly-devised creeds or articles, for which the counsel of the defendants pleaded, I felt they should have had a little instruction in the same school, the school of Locke, of Dr. John Taylor, of Lardner, of Priestley, and others too numerous to mention. They would then have understood better how Christian ordinances could be administered, and men could be ministers of Christ's holy gospel, with 'the Bible and the Bible only' for a guide."

It was during Mr. Tagart's residence at York that, with a view of promoting pure Christianity and increasing their own fitness to become its public advocates, the students undertook missionary duties at Malton, Welburn, Howden, Selby, and at the General Baptist chapel then standing in Jubbergate, York. He entered

into these plans of missionary labour with great earnestness, and no one was more gratified by their success than he. One good work to which he lent a helping hand was the raising a fund to build a chapel for the pious Unitarian villagers of Welburn. The principal architect of that simple structure was a gentleman, then a student at the College, who has since built up a very distinguished name for himself, the Rev. James Martineau.

In the familiar intercourse of student life, and in the social pleasures then enjoyed with a relish seldom equalled in the experience of after years, Mr. Tagart occupied a prominent place among his contemporaries at York. In the daily walk his company was in much request. To the College Repository, a manuscript magazine conducted by the students, his contributions were not infrequent; and at the social gatherings and boating expeditions on the Ouse, he entered with a hearty spirit of enjoyment into all the innocent pleasures of his companions, not refusing his share of the raillery often on such occasions prevailing among young men, and which found ample food in individual peculiarities, in the bold paradox launched from the rostra of the common hall, or the blunder committed by some hapless wight in the class-room. He bore with unquestionable good temper the light blows which in these youthful contests of wit fell to his own share. Sometimes in the hour of sportive mirth he would, with a kind of professorial gravity, propound metaphysical and other apothegms, which were commonly the signal for general and mirthful attack. Whether the manner were assumed with the covert intention of throwing a ball into the midst of the social throng for the young wits to kick about, or whether it was the bonâ-fide result of absence of mind and deficient social tact, of which proofs were sometimes, though rarely, to be noticed in his after life, was a matter upon which different opinions existed. But all knew that they might, without exposing themselves to an ill-natured retort, enter the lists against him, whether with utterances as grave in appearance as his own, or with sportive wit and the light laughter in which youth delights. It was during the latter years of his residence at York that he became an habitual reader and a profound admirer of the poetry of Wordsworth. If he gained by the cultivation of ideality, his style as a writer of prose was, for a time at least, injured by the tenacity with which his excellent memory retained poetical phraseology little suited to the prose essay,—a kind of composition which needs precision of expression more than poetical ornament.

When the time approached for the completion of the College course of himself and the companions of his year, it was evident that the Unitarian public had carefully watched their progress and signs of promise. There were at that time important pulpit changes going on; and at Manchester, Birmingham, Norwich and

Hull, the services of the young men were eagerly secured. We can again describe the progress of Mr. Tagart's life in his own words:

"Before I had finished my course at York, not yet twenty-one years of age, I was chosen minister of what was then and is still one of the most important congregations of the old Presbyterian, now commonly called the Unitarian, Dissent—the Octagon chapel at Norwich. Its former minister, the Rev. Thomas Madge, had just accepted an invitation to succeed the eminent Mr. Belsham as minister of the Essex-Street chapel. Far too young was I for that important station, and often I fainted at my post. I found myself upon entrance into life totally without experience, in a situation demanding much. I felt like the poor boy mentioned in St. John,—‘There is a lad here with five barley loaves and two fishes, but what are they among so many?’ The many, however, made up for my deficiencies. They received with indulgence such poor services as I had strength and capacity to render. They bestowed upon me marks of kindness proportioned to their generosity more than to my merit."

His entrance on his duties at Norwich was commemorated by a special religious service, August 10, 1825. Of this kind of ordination services there had been recent instances; at Manchester, in 1821, on the settlement of the Rev. J. J. Tayler, and at Bolton-le-Moors, in 1824, on that of the Rev. Franklin Baker. The introductory prayer was offered by Rev. W. P. Scargill,* then of Bury St. Edmunds. The congregation found a representative in Edward Taylor, Esq., now Gresham Professor of Music, whose address to the young minister was everything that the occasion required. The reply of Mr. Tagart expressed in strong terms his sense both of the honourableness and difficulty of the office he took upon himself. The sermon, characterized by the accustomed ability and fearlessness of the preacher, was given by Mr. W. J. Fox, in whom the Unitarians of Norwich would naturally feel additional interest from his being a fellow-townsmen, and having by the force of unaided talent raised himself from a very humble rank to professional eminence. The charge was given by Rev. William Turner, Jun., the Professor in Philosophy to whose instructions the young minister owed so much, and was perhaps the most successful occasional address ever given by that excellent man. It contains much seasonable and judicious advice to a young man entering on the pastoral office. One or two passages, specially personal to the candidate for ordination, may be with propriety quoted:

* This versatile man had received his education at Christchurch, London. He had succeeded Mr. Madge at Bury. Possessed of considerable humour and being not without literary talent, he found, after he was deprived of his pulpit, a resource in the composition of novels, and gave satirical sketches of Dissenters in general and of his former congregation in particular, in a fiction in every respect discreditable to him, entitled, "The Autobiography of a Dissenting Minister," which gratified High-church prejudices, and consequently ran through six editions.

“For yourself, the very request in consequence of which I now appear in this place is a proof that you give me credit for feeling something beyond mere ordinary good wishes. No one who beholds a young man of promising dispositions and talents, after having duly cultivated his natural endowments by a course of assiduous preparatory study, about to devote himself to the cause and service of God and his Saviour, and entering with this view upon an office which must call for the unwearyed exercise of all his faculties, can fail to wish him God-speed on this honourable course. On the present occasion, however, I cannot but be impressed by a stronger and more lively emotion. In the most irksome parts of a laborious duty, it is most satisfactory and supporting to reflect that I have been in some degree instrumental in preparing so many able and excellent young men for the honourable stations which they already hold in the Christian church, and for that more distinguished eminence for which, I doubt not, many of them are destined. I trust, my dear friend and brother, that, through the blessing and favour of God upon both of us, the time is at hand when your name shall be coupled with eminent services in your Master’s cause, and shall often be recollected with unmingled satisfaction by those who have been concerned in your education, when they seek for excitements to renewed vigour by calling to mind the success with which former labours have been crowned. . . . Be it your care, my dear friend, to support—be it your ambition if possible even to advance—the honour and reputation of the gospel ministry among your people; at least regard it as a sacred duty to hand them down unsullied to whoever may be called to enter upon your labours. When that time shall arrive,

‘Late be the hour and distant be the day,’

may yours be added to the honourable catalogue of venerated and illustrious names, which shall then be held up to some rising aspirant after similar usefulness, excellence and reputation, as a stimulant to his zeal, a guide to his exertions in his Master’s cause, and an effectual encouragement to every good work and labour of love.”

Now that the voices of both ordainer and ordained are alike silent and to be heard no more on earth, the words of the older friend have a prophetic character.

It was no light duty that Mr. Tagart took on himself in becoming the successor of a pastor of experience and ability, and rarely surpassed in popularity. The congregation before Mr. Madge’s time had enjoyed a succession of pastors of great eminence, including Mr. Robberds, Pendlebury Houghton, Dr. Enfield, Mr. Bourn and Dr. John Taylor. He was able, however, to discharge his duties to the general satisfaction of the flock, which, during his brief residence in Norwich, continued united and prosperous. He possessed good personal qualifications for the pulpit. His countenance, if it were not handsome, was expressive and refined; his manner composed and easy, earnest without being noisy; his voice was deep and rich; his enunciation was singularly distinct, the tones always sustained, and his pronunciation unusually correct. In the choice of subjects for the pulpit, he did not habitually indulge his taste for

metaphysical speculations, but generally confined himself within the range of scriptural or practical topics. He was profoundly convinced that the doctrine of the gospel was essentially Unitarian; and he asserted Unitarian doctrines with simplicity and fervour. As his own understanding was perfectly satisfied with the historical evidences of Christianity, he laboured to communicate his own well-settled faith to the minds of others, not, however, being indifferent to the internal evidences of truth which the Gospels present in such abundance and variety.

His own words are again available :

“Peculiar circumstances led me soon, but not without many a pang, to break a connection which I thought would certainly be lasting. A new domestic tie bound me with additional interest to my profession, and also promised some increase in the means of usefulness.”

His marriage, in the winter of 1827-8, with Mrs. Martineau, the only daughter of Joseph Bourn, Esq., of Bolton, allied him to a family which had been always staunch in Protestant Nonconformity, and which had for more than a century furnished in its support a succession of able, and some of them distinguished, ministers.*

His marriage was followed by his removal to London, to undertake the conduct of Unitarian worship in the chapel at York Street, St. James's Square. This commodious and handsome place of worship, originally built for a Roman Catholic congregation, and afterwards used successively by Swedenborgian and Baptist congregations, was, in December, 1824, opened for Unitarian worship by Dr. Carpenter, at the sole cost of Mr. Agar, a Chancery barrister of some repute. His munificent zeal thus supplied an often-expressed want—Unitarian worship at the west-end of London. For a time the pulpit at York Street was chiefly supplied by ministers from the country, the Rev. S. W. Browne, A.B., officiating when required. Soon after the commencement of the experiment, Mr. Tagart was, through his kind and venerated friend Mr. Belsham, asked to undertake the duties of the situation, but then naturally gave the preference to the well-established congregation at Norwich. During the time of his residence in that city, the services at York Street were conducted by Rev. John Small and Rev. J. C. Wallace. The death of the former gentleman, in the summer of 1827, made a change necessary, and early in the following year Mr. Tagart became the sole minister of the place.

* 1. Rev. Samuel Bourn, of Bolton, died 1719. 2. Rev. Samuel Bourn, of Birmingham, his son, who died 1754. 3. Rev. Joseph Bourn, of Congleton and Hindley, son of No. 2, who died 1765. 4. Rev. Samuel Bourn, of Rivington and Norwich, also son of No. 2, died 1796. Of these excellent men brief memoirs were published in 1808 by the late Dr. Toulmin. Mrs. Tagart is the daughter of Joseph Bourn, Esq., formerly of Bolton, Lancashire, who was the son of Rev. Joseph Bourn, of Hindley.

"I was called to London to fill a vacant pulpit, to which before I left York I had received through Mr. Belsham a pressing invitation, in the chapel recently opened by Mr. Agar, the Chancery barrister, in York Street, St. James's Square. At first I was rather his chaplain than the minister of the congregation. The attendance was very scanty; the subscribers were very few. By degrees they became more regular, more numerous. I ventured to urge upon Mr. Agar the propriety of consulting the feelings of the congregation upon the expediency of continuing thus to assemble at so great a private expense. A committee of management was appointed. After about five years had elapsed, notice was given to quit the chapel, only occupied from year to year. The question of the possibility and propriety of building a chapel was then raised. It was decided in the affirmative. About £2000 was easily raised in subscriptions, and £2000 more was lent by two members of the society."

This statement, addressed to those who were familiar with the facts connected with the rise of the society at the west-end of London, is most honourable to Mr. Tagart. One of the congregations, in a printed statement which appeared in 1833, said, "His pastoral labours in London have been eminently successful. To the esteem in which his character and services are held, may indeed be chiefly ascribed the permanent form which the congregation has within the last five years assumed."

The only publication which marks Mr. Tagart's ministry at York-Street chapel is the substance of two sermons he preached there in 1832, entitled, "The Claims of Unitarian Christianity to the respectful Consideration of the reflecting Public." It is full of weighty sentiments and apt illustrations, expressed in a clear and powerful style.

Great difficulty was for a time experienced in finding a suitable site for a new chapel, but at length a piece of ground in Little Portland Street, Marylebone, was secured. The first stone of the new chapel was laid December 17, 1832, and so rapidly was the building proceeded with, that, on the 26th of May in the following year, the minister had the gratification, with many favouring auspices, of opening the new place. On this occasion he preached and afterwards published an admirable sermon, entitled, "The Rise and Progress of Unitarian Christianity an Earnest of its Future Triumph."

Mr. Tagart's position at Little Portland Street was one which required energy and varied intellectual power. There were amongst the worshipers there persons of ability and literary culture as well as social position. There might occasionally be seen persons of some eminence in literature or the professions, and a few of them were accustomed seat-holders. For a considerable period of time the society advanced "in numbers, strength and zeal." In 1844 (the memorable year in which the battle for the Dissenters' Chapel Bill was fought and gloriously won), notwithstanding many other claims on their generosity, his flock gave public expression to their sense of the value of his services

by a handsome present of plate. On the chief gift, these genial words, from the pen of Mr. Charles Dickens, one of the donors, were inscribed: "It is not presumptuous to hope that the precepts and example of a Christian Minister, wise in the spirit of his sacred trust, will awaken better testimonies to the fidelity of his stewardship, in the daily lives of those whom he instructs, than any that can be wrought in silver or gold. The Congregation of Little Portland-Street Chapel, with sentiments of warm affection and respect, gratefully present this slight memorial to the Reverend Edward Tagart, not as an acquittance of the debt they owe him for his labours in the cause of that religion which has sympathy for men of every creed and ventures to pass judgment on none, but merely as an assurance that his learning, eloquence and lessons of divine truth have sunk into their hearts and shall not be forgotten in their practice."

At a later period the congregation at Little Portland Street presented a less flourishing appearance. In common with other metropolitan congregations, it suffered from those social changes which are always going on in the metropolis, and especially by removals to greater distances from London, occasioned by the development of the system of railroad travelling. It is not impossible that the knowledge that their minister stood in no need of a professional income, by diminishing the exertions of the appointed officers of the congregation, relaxed the bonds of union and impaired the fortunes of the society. To have a pastor who is independent of the aid of his flock may have the same effect as a large endowment. People may become insensible to the value of that which is not tested by a money estimate. At the same time it is due to the memory of Mr. Tagart and to the zeal of his flock, to record the fact, that the debt of £2000 under which the chapel laboured was extinguished. He was anxious to see this end attained before the period should arrive for his retirement from the pulpit. It was generously aided by himself and his family. The eminent men who have been named as the probable successors to the pulpit are invited to a chapel free from the burthen of debt. There were periods when he momentarily thought of resigning to other hands his duties as a preacher and pastor. To this subject he alluded, we believe, in a spirit of manly truth, in the address from which we have already made repeated quotations.

"I will not conceal from you that I have sometimes felt weary of my task; but I have resisted the feeling, and been encouraged to resist it by those dearest to me. The various flowery and inviting paths of literary and scientific distinction and ambition, some taste for historical and curious research, the couch of studious ease, the tendencies to self-gratification, with that forgetfulness of higher objects so natural to weak man, have often presented to me their fascinations; but I have endeavoured to resist the syren charm. Often have natural inclination, and

sometimes urgent pleas of domestic interest, disposed me to quit a field of arduous exertion like this, to fly to some spot where peace and pleasantness might be found without that cost of labour so necessary to satisfy the duties of this place; to satisfy your present expectations; to satisfy my own feelings of responsibility and hope; to satisfy the claims of this important station relatively to a great public cause—yes, when we look at it in all its bearings, the greatest of all causes,—the cause of true religion, which is the cause of humanity, the cause of God.”

If latterly his thoughts had turned to the desirableness of a change, they were probably chiefly influenced by the hope of seeing the congregation improved by the influence of greater novelty than a minister occupied for thirty years in the same sphere of duty can generally offer.

It is no easy thing for a minister to a London congregation to perform pastoral duty to a flock scattered in a wide circumference, of which not the minister's dwelling, but the chapel, is the centre. Without claiming for Mr. Tagart credit for remarkable exertions in this matter, it may be truly said that he was desirous of maintaining the pastoral relation with his people, and was seldom happier than when, in his convenient house and grounds at Northend, he had assembled large numbers of them around himself and the members of his family.

Mr. Tagart's removal to London opened to him social advantages and pleasures of which he was not slow to avail himself. He found in the society of literary men and women and persons devoted to the cultivation of art, a pleasure which grew with his experience of it, and he was fortunate in conciliating to himself the esteem of some persons eminent for their talents and virtues. He attended with lively interest the meetings of the Linnæan and Geological Societies, and was a member of the Society of Antiquaries. His new situation also opened to him means of wider usefulness, especially in the promotion of Unitarian Christianity. He entered at once on this path, than which none had greater interest in his eyes, and steadily continued to pursue it to the last hour of life. He was elected on the Committee of the Unitarian Association in 1828. In 1832, he succeeded Dr. (now Sir J.) Bowring as its Foreign Secretary; and in the year 1841-2, he became the general Secretary, succeeding the late Mr. Aspland, the founder of the Society. The office required the exercise of zeal and vigilance, united with a calm and steady judgment. It was not a mere routine duty that he had undertaken. He lived through a period of transition, and found himself often in the midst of perturbations and excitement. Schemes for promoting philanthropy and liberal politics, which had, however, no necessary connection with the Society of which he was the responsible officer, sometimes invited co-operation, and it required wisdom to decide on the right path, and tact to persuade his associates to pursue it without giving offence to others less calm and judicious than himself. Without

saying that he was always in the right, we can, without reserve, give him credit for the purest motives, and for patience and kindness towards those from whom he most differed. If this were not always acknowledged or felt immediately after a period of struggle, it is, we believe, now the general verdict of those who acted with him in public life. He was not always quick in realizing other men's feelings and convictions, and hence both in public and private unconsciously wounded others by his obvious want of sympathy with their cherished prepossessions. His manner was now and then cold, and did injustice to the sincere kindness which was ever at his heart. Had his social position been less favoured than it was, this might have been little noticed. But in him it led to the charge of hauteur and undue self-estimation. The same defect of manner sometimes made his associates think he was more willing to be their patron than their friend. We record these things because they are due to biographical fidelity, and because they help to account for the fact, that the favour he found both in public and private circles did not on all occasions correspond to his unquestionable talents and the admitted purity of his motives. It is well, too, to check our rashness in judging of the character of others too exclusively from manner. That the estimate of Mr. Tagart by some few of his associates was not commensurate with his sterling excellence, has been made apparent to us by testimonies of great weight and number which have recently come within our observation, and which prove him to have been habitually a most kind and conscientious man. They who were admitted to the secret thoughts of his heart best knew that under an easy air there lurked habitual distrust of his own talents and work. In respect to his pulpit, he never, we are informed, entered on that sacred duty without a feeling of uneasiness and distrust of the excellence of what he had prepared. An intimate friend of his has assured us that in conversations with him he found it often necessary to help him to a proper self-estimation, that he might not put himself beneath his rightful intellectual rank.

The demands on his time and thought from the institutions and charities which claimed his administrative care, from his congregation, from the general Unitarian public and from the several branches of his family, were incessant and engrossing. It need surprise no one if he sometimes appeared to give less time to the details of business than it needed. The same may perhaps be said of a large proportion of men over-tasked with business, public as well as private.

These remarks must not be construed to mean more than they actually express, or injustice will be done to the amount of toil and service rendered by Mr. Tagart to our cause. No one knew him better or worked more consentingly with him from his entrance on the ministry, than the Rev. Edmund Kell, of South-

ampton. This is his judgment, uttered on a very solemn occasion (to which we shall again have occasion to refer), respecting his friend's public usefulness:

“His sound judgment and practical good sense well qualified him to assist in deciding on the best measures to be pursued in the various and sometimes difficult emergencies of its affairs, and the position which he held in society and his gentlemanly bearing often enabled him to exercise a beneficial influence for our cause in the higher as well as in the humbler walks of life. As one of the Secretaries of the Southern Unitarian Fund Society, during the time of his connection with the British and Foreign Unitarian Association, I was frequently called upon to correspond and to co-operate with him in various plans for the promotion of Unitarianism; and never was he applied to without bestowing a careful consideration on the case submitted to him. He took part in arranging as well as in the delivery of a course of doctrinal lectures delivered at Chichester, Portsmouth and Newport, in 1842, under the superintendence and at the joint expense of the British and Foreign Unitarian Association and of the Southern Unitarian Fund Society. He assisted afterwards, in 1846, with much zeal, in a course of doctrinal lectures delivered at Southampton by the London ministers, under the auspices of the British and Foreign Unitarian Association. He took part also, in 1857, in a course of similar lectures at Portsmouth by the neighbouring and London ministers, conducted by the Southern Unitarian Fund Society. His letters and exertions on these occasions betokened that he made the propagation of Unitarian views of the gospel, at a distance as well as in the metropolis, at home as well as abroad, the leading object of his life, regarding them as identical with the pure gospel of Christ, and as such entitled to our most zealous efforts.”

As a Trustee of Dr. Williams's Library and charities, and also of Manchester College, as a proprietor of University College and as a member of the Council of University Hall, he had various opportunities of serving the cause of general education, as well as the interests of the religious denomination to which he was so sincerely attached. In the part he took in the numerous and difficult questions growing out of the locality and management of the College, his habitual honesty of purpose and speech was manifest. For many years he advocated the removal of the College to London, and often unsupported, and when surrounded by those who deprecated the change, raised his voice at Manchester in favour of a metropolitan locality. Soon after the change was made, the new Professorial arrangements appeared to him and others partial and exclusive, and he joined in the Protest which the minority thought it necessary to publish. In taking this step, he had to do violence to the dictates of personal friendship, as no one could hold in higher estimation the learning,

talents and personal virtues of the gentlemen who now fill the Chairs of our College. But not for an instant were his relations of private friendship with them interrupted, and from none of their brethren in the metropolis did they receive a warmer personal welcome than from him.

The earnest zeal with which Mr. Tagart took up the cause of the Unitarians in Transylvania, entitles him to the lasting gratitude of the Unitarians at home and abroad; and the sad conviction we have that his life was sacrificed in an effort wisely planned and most ably and disinterestedly executed, gives assurance that his memory will be long cherished as one of the true benefactors of Unitarian Christianity in Hungary. The appeal made some two years ago by Mr. John Paget to come to the rescue of the Transylvanian Unitarians, must be in the recollection of all our readers. They will also remember the means taken by Mr. Tagart and his associates to ensure a fit answer to that appeal, and how liberally the Unitarians of England and Ireland responded to it. In conformity with the wishes of the London Committee, as well as to gratify his own natural desire to become personally acquainted with the Hungarian brethren, Mr. Tagart resolved to make his annual tour in the direction of Transylvania. By the advice of Mr. Paget, who eagerly tendered to him an English welcome at Klausenburg, he fixed upon the early autumn of last year as the time of his visit. On one of the early days of August, the Committee of the Unitarian Association met him to take counsel with him and bid him farewell previous to his departure on his interesting mission. Never did he appear in better health or strength, both of body and mind. His manner was simple and earnest, such as became the purpose that filled his heart. Having received the assurances of the support of the Committee, he was commissioned to bear their friendly greetings to their distant brethren; and so, with a cheerful expression and hopeful words on his lips, he bade adieu to the associates who were no more to see him in the flesh.

He left London on the 7th of August, accompanied by Mrs. Tagart and the other members of his family. They proceeded to Switzerland, remained together, enjoying, as far as the weather would permit, the scenery of that interesting country, till Sept. 3rd. On that day, bidding adieu at Lucerne to Mrs. Tagart, his elder daughter and his son, he proceeded, accompanied by his younger daughter, on his long and fatiguing journey, through Zurich, Constance, Augsburg, Ratisbon, to Vienna. With the Danube he was for the most part disappointed. He felt the transitions from heat to wet and cold, and was wearied with the vast open flats of the river—tame, uncultivated and swampy—in which lurked the malaria pregnant with ague and fever. Traveling sometimes by night, he and his companion reached Klausenburg on the morning of Wednesday, September 15th. A hearty

and most hospitable welcome from his old college companion, Mr. Paget, soon made him forget all the fatigues of his journey, and for more than a week he devoted himself to the object of his mission with unsated curiosity, and with a feeling of profound gratification probably never surpassed in any of his previous experiences. He seemed to feel no fatigue; the objects of each day appeared to excite increasing interest; the German, which had previously been so slow, now came to his tongue at call, and he talked with fluency and comfort to all who addressed him. From Mr. Paget's letter, already inserted in our pages (Vol. XIV. pp. 746—752), our readers will have learnt the chief incidents of those interesting days. The journal which Mr. Tagart kept, and from which it was his intention to prepare for our readers a full account of the journey and his impressions respecting the country and its people, unfortunately ends on Monday, Sept. 13th, just as he entered Transylvania. A few extracts from his letters will be read with interest.

“Klausenburg, Thursday, Sept. 16, 1858.

“We arrived here all well and comfortable about mid-day yesterday, the 15th, having travelled all night in the post-dilignz comfortably enough, Lucy and I in the best compartment holding two, a gentleman and lady in the cabriolet in front, and the driver and conductor or guard before them” (here a pen-and-ink sketch of the diligenz is given), “six persons in all. The country we passed through in the night, between 10 p.m. and 2 a.m., when we were dozing or sleeping, was said to be very beautiful indeed, but it was lost to us. In the intervals of sleep I fancied I heard a pack of wolves coming after us, prepared to devour horses and all, or that the gipsies bivouacking by midnight fires would demand our money as we passed; but we came on safely and quietly, admiring at intervals the beautiful comet, of which I had heard nothing till I saw it, and which added immensely to the interest of a clear and brilliant starlight night. It shone near the Great Bear from one to about four in the morning. Mr. Paget, though not at the inn-door to meet us, came soon after the diligence arrived, and brought us to his house, about five minutes' distance in the town, when on the table we found your letter to Lucy, of the 10th, to welcome us. . . . Pesth and Buda together form a very striking town, regularly and handsomely built, very like Lyons, at the junction of two rivers. The Danube presents some magnificent scenery a little way above Pesth, and the ruin of the castle where Richard I. was confined is most romantic in its character and situation. We found very good quarters at a reasonable rate at Pesth, and spent the Sunday there very rationally in attendance at the Lutheran German service, where a Mr. Land preached. There was a good congregation of people, with much more intelligence, culture and goodness in their countenances than one sees in the Catholic churches. The sermon was very practical and simple, on the goodness of God and the childlike confidence which we should have in him—not a word of Calvinism, as far as I could understand it. But the cross, and I think candles (not lighted), stood on the altar, at which they read the Ten Commandments, a portion of the Gospels, and gave the benediction. . . . From Pesth to Gross-Wardin is a long, dreary, dusty, unbroken plain,

over which the train moved at a rate of perhaps sixteen miles an hour, stopping at every station five or ten, or fifteen or thirty minutes, just as it might be, without the least attention to the value of time. . . . This morning I have spent with Mr. Paget in a visit to the College, its schools, library and professors, and the Unitarian church, erected sixty years ago 'in honorem solius Dei,' to the honour of the only God. The professors and director are to dine with us to-day. . . . I believe that my visit to Klausenburg will be very useful, as it gives much pleasure and encouragement to the Unitarians here."

"September 23, 1858.

. . . "I have seen the college, the schools, the churches of the Unitarians here and at Thorda; and on Sunday Lucy and I attended the Unitarian service here and heard a sermon in Hungarian, not one word of which we could understand. After the service I attended a meeting of the Consistorium or Synod of the Church, of which I was made an honorary member, and I made a short speech in English, which Mr. Paget interpreted in German. To-morrow my photograph* is to be taken, and deposited with the Consistorium as a memorial of my visit. . . . On Thursday, two of the professors and the director came to dine here. One of them speaks a little English, and I made out pretty well with the German, regretting my inability to speak it better. . . . To-day we visited the schools and church at Thorda, where an eighth of the population is Unitarian, and about 140 boys and students were drawn up in rank to give me a cheer as I came in and departed. As to the Unitarians being agreeable or otherwise, I can only suppose there is an average of the agreeable among them; but they have the disadvantage of contending for an unpopular truth or principle in which fashion and pleasure are against them; and whatever they are or may be, I have laboured always to strengthen their hands."

"Dresden, Oct. 1, 1858.

"On the whole, Lucy and I have had a wonderfully successful journey to Klausenburg, where Mr. Paget, his wife and son, entertained us for a week with the most cordial hospitality. The first part of the time was occupied in making acquaintance with the Unitarians, the professors, &c., with their church, their college, their schools. They are poor and but a small community, yet very zealous in meeting the demands made upon them recently by the Austrian Government, and a new impulse has been given to their exertions. They are, however, one of the four privileged communities in Hungary, about 50,000 in all, and earnest in maintaining their position. I shall send a full account of my Transylvanian experiences to the Christian Reformer."

Mr. Tagart and his daughter left Klausenburg on the 23rd of September, proceeding with some celerity to Vienna, and thence to Prague. At the latter place they felt a great change in the temperature, losing the burning sun which had scorched them in the plains of Hungary, and feeling the more keenly the damp fogs of Bohemia. At Dresden, Mr. Tagart appeared particularly well, and walked without feeling fatigue some fifteen or

* It proved a most excellent and characteristic likeness, of which copies have been transmitted to England. How valued they are we need not say.

sixteen miles. On the following Monday, Oct. 4, starting soon after midnight, they proceeded (stopping only for breakfast at Cologne) for twenty-six consecutive hours to Brussels, where they took up their quarters at the excellent Hotel de Flandres. Mr. Tagart's intention of proceeding home by forced journeys was here frustrated by the intervention of illness. It was at first thought to be only a slight bilious attack, and the hope was confidently entertained, and announced to his family in England, that after a few days' rest he would be able, without danger or inconvenience, to resume his journey. On the following Sunday his daughter was cheered by seeing him apparently much better. As they were sitting together in the afternoon, looking at some photographs, he was seized with a shivering fit which lasted for three quarters of an hour. The English physician in attendance was alarmed, and attempted, but in vain, to arrest the low fever, probably the result of recent exposure to the malaria generated in the swamps of the Danube. On the following day a second cold fit attacked him. Another medical adviser was called in; but the patient never rallied. The pulse began to fail; quinine and stimulants were administered in large quantities, but all in vain; another shivering fit came on early on Tuesday morning, October 12th; about 8 a.m. he became unconscious, and before 12 the traveller's mortal journey came to an end. It was not made clear to those around him that he had distinctly realized to himself his danger. That thoughts of the most solemn and affecting character were present to his mind was made manifest enough by the words that escaped from his lips—snatches of devotional poetry, and allusions to a beloved child too early lost. He had been greatly impressed in the royal palace at Ratisbon with a sculptured figure of the Saviour, with hands uplifted to the heavens, and the motto, in German, "THROUGH ME TO THE FATHER." It seemed during his last conscious hours as if his mind's eye were resting on the beautiful sculpture, and the words beneath, so congenial to his simple scriptural faith, were audibly repeated by him. The last sound that escaped from his lips was the clause in the Lord's Prayer, "Deliver us from evil."

A few hours after his spirit had quitted its earthly tenement, and on the same day, his associates of the London Committee assembled, in the vain hope of welcoming him back to his native country, and receiving from him interesting tidings of their friends in Hungary. After waiting some little time, they separated, with no foreboding of the shock which came before night by telegraph to his family. The grief expressed in many different circles, and especially in the Unitarian churches of England, was truly affecting. His remains were brought home, and were, amidst a concourse composed of those nearest to him in blood, of his congregation and his brother ministers, deposited in the family vault at Kensal Green.

In speaking over his corpse, Rev. James Martineau uttered, amongst other things, these solemn words:

“Far be it from us *lightly* to claim, for any responsible soul, the verdict of God’s approval; or to dissipate the mystery which surrounds the heart’s secret account with the Infinite Holiness. Yet surely the human attachments of Christian men, the affinities that draw their mutual respect, are some faint pledge of the real thought of God. And when we remember how truly our departed friend loved the Master’s churches which he served; how he gave them the unstinted offering of a cultivated mind, a generous heart, an honest and consistent faith; how he was caught up from us at last on an embassy of zeal and fidelity; how his earliest friendships have never waned, and his newest sufficed to make a sorrow at his death;—we cannot mistake the type of the righteous, whose life is blessing and whose end is peace. Conscience no doubt he was of such shortcomings as we have all occasion to deplore. But the Divine Mercy is surely greater than our human tenderness. And if, even for us, death glorifies the departed, and fixes the image chiefly of their good, we may well trust a Diviner affection than our own; and believe that the lesser frailties drop with the coil of mortality, and vanish in the mid-passage from this earth that waves the adieu to the heaven which greets the arrival.”

On the following Sunday, express funeral sermons were preached at Hackney and at Southampton, as well as to the bereaved flock at Little Portland-Street chapel. The preacher on whom devolved the latter painful duty was his warmly-attached friend, Rev. Thos. Madge, who spoke these true and appropriate words:

“We read in Scripture, and if we did not read it there our own experience would tell us, that we know not what a day may bring forth. Seldom has that lesson been brought home to us more impressively and affectingly than by the event which has made this house of prayer a house of mourning also. Not many days have passed since we were thinking, with no little interest and pleasure, of the re-appearance among us of our departed friend, after the visit, so promptly and lovingly undertaken by him, which he had made to our co-religionists in Transylvania. The time of his return was close at hand, when suddenly there came the stunning announcement that death had seized him on the way, and that, in this world, we should see his face no more. Of the deep sorrow and regret with which these sad tidings were received, it is unnecessary for me to speak. So wholly unlooked for were they, that for a moment we were struck with a feeling of consternation and dismay. With fear and trembling we looked around upon the friends that remained, and whispered to ourselves, Who next shall be called to follow him?

“Indifferent as for the most part we commonly are to the ordinary incidents of mortality, there are times and seasons when

our indifference can no longer be maintained, and we are compelled by the force of our natural human sympathies to be serious and thoughtful. It would, I believe, be an act of injustice to any of you whom I now see before me, to suppose that your hearts have not been sensibly touched by this most unexpected bereavement, or that, at the present moment, any other feeling is stirring within you than that which befits the solemnity of the occasion. Of the character of our departed brother, now gone to his rest, I shall enter into no formal delineation, for I am sure you need it not. But considering the position which he occupied in our religious community, and more especially as the able and faithful minister of the congregation here assembling; considering how long you have enjoyed the benefit of his services, and how many must be the obligations you owe him,—I felt that it would not be meet to let such an event as that of his final separation from among us on earth, pass by without one little word of testimony to the regard in which he was held when living, and the sorrow which is felt now that he is no more. Let me say then thus much, that in every work in which he was called to engage, in whatever duty he had to discharge, there was a marked desire to act up to the purest standard of right; and every one felt that he could rely, with perfect security, upon his truth, sincerity and consistency. By the friends of that pure and rational form of Christianity which we have embraced, and to which he was so earnestly and warmly attached, he will ever be remembered with grateful pleasure, not only because his life was in harmony with the principles which he professed, but because also he was never backward in any service which it was in his power to render to those principles, either by judicious counsel or active personal exertions. Under the favourable circumstances which fell to his lot, he might, if he had so chosen, long since have retired from the arduous and often anxious duties of the ministerial office, and have passed his leisure in the gratification of his literary tastes. But instead of this, and in the desire of promoting as much as in him lay the cause of Christian truth and righteousness, he went labouring on in the exercise of the profession which he had early made his choice, and to which in after years he devoted the time and talents which God had given him. In addition to this, and with the same end in view, he undertook various other offices and trusts, which, though attended with an amount of toil, anxiety and care, not generally recognized, brought with it no other reward than the satisfaction arising from the consciousness of being employed in his Master's service. You cannot, my friends, better honour his memory than by converting your recollection of himself into a holy solicitude for your own true welfare, and by a more uniform devotion to those principles which guided his life and hallowed his death.

“To see the interior of a man's mind, we should follow him

into his retirement, into the place of his daily and hourly converse. The veil which guards and protects the sanctity of home, it is not for us to attempt to draw aside. To its inmates alone is best known how dear the home of our brother was made to them by his guardianship and care, and how much of the light that cheered it is now withdrawn. Happy in himself, in his family, in his friends, in his pursuits, and having with all this the means and appliances for the true and rational enjoyment of life, he might well and reasonably have wished for its continuance a while longer; nor was there apparently anything about him to forbid the hope that it might have been so. But it pleased God to order otherwise; and we must endeavour, meekly and trustingly, to resign ourselves to his will.

“Knowing not, then, my brethren, at what hour your Lord cometh, be ready whenever he cometh to meet him. I say not that you can meet him free from error and sin. Such exemption as this it is not for us, the frail children of mortality, to claim. But while acknowledging and bewailing our sins and transgressions, we may yet hope that if we come before God with humble and penitent hearts, casting ourselves upon his mercy and earnestly striving to do his will, we shall not be rejected from the throne of grace, or be denied the welcome with which every faithful soul shall be received into the mansions of our Heavenly Father.”

We must also add the opening and closing words of Mr. Kell's address:

“It is probably known to most of you, my brethren, that within the last fortnight the Unitarian church has lost one of its most active and faithful ministers,—the Rev. Edward Tagart, who has occupied a prominent position in our communion for the space of thirty-three years. I feel it a mournful but grateful duty to pay a public tribute of respect to him in this place of worship, because he always manifested a deep and practical interest in the early formation and continued well-being of this congregation, was one of the Trustees of the chapel, and when it was opened in 1851, was invited, in conjunction with myself, to preach in celebration of that interesting event. On that occasion, as on others when I have had the pleasure of hearing him (for he was often invited to officiate at such special services, and several times preached the annual sermons before the Southern Unitarian Associations), his discourse was clear, manly and appropriate, appealing to the understanding and the heart. His manner was energetic and impressive, and evinced that he was in earnest in his Master's work. Individually I have suffered much sorrow at his sudden removal from the labours of life. I deeply valued his many estimable and endearing qualities of mind and heart. He was a beloved fellow-student at York College, where his progress gave promise of his future ability, and

it has been my privilege to have lived ever since in the closest friendship with him, and in the freest interchange of thought on all religious and public subjects.

“Thus has fallen, in the vigour of life and ministerial usefulness, for he had but just attained his 55th year, this truly estimable man and able minister, much respected by the religious community of which he was a minister, and to which his removal will be a severe loss, and warmly beloved by those who enjoyed his more peculiar friendship. By his extensive knowledge and earnest piety, his high principles and engaging manners, he adorned his Christian profession, and great will be the void which his death will create in the hearts of those who have been wont to look to him for sympathy. Sad indeed the tears shed over his grave by his affectionate and bereaved family, and sincere the regret of the congregation to which he has so long laboured in holy things. To us, his brethren in the ministry, he leaves the legacy of his example, with its awakening call to righteous effort, to endeavour so to live that we may be found at the post of duty when our summons may arrive, spending and being spent in the service of our fellow-creatures, labouring to bring into the fold of Christ all within the sphere of our efforts. To all, whether ministers or people, the comparatively early and sudden close of his valuable life gives increased point and force to our Saviour’s admonition to his disciples: ‘What I say unto you I say unto all, Watch.’”

To these expressive testimonies to his public character it is needless to add another word. In respect to his domestic virtues, they were conspicuous throughout every period of life and in every relation. As a son, his filial piety to a widowed mother was admirable. Placed by the death of both parents at the head of his family, he discharged the duties of a brother with unfailing conscientiousness and with disinterested generosity. What the beauty of his demeanour as a husband and a father was, is attested by the grief and reverence of those whose dwelling is by his removal made indeed a house of mourning.*

AN APOTHEGM ATTRIBUTED TO LORD BACON.

It was said by many concerning the canons of the Council of Trent, that we are beholden to Aristotle for many articles of our faith.

* The list of Mr. Tagart’s works, and a few words of criticism on them, must be deferred to another number.

THE PROGRESS OF SCIENCE IN RELATION TO RELIGION, FIRST,
IN MODIFYING ITS FORM, AND SECONDLY, IN ATTESTING ITS
SUBSTANCE:

ILLUSTRATED FROM PROFESSOR OWEN'S ADDRESS AT THE OPENING OF "THE BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE," HELD AT LEEDS, SEPT. 1858.

ASSEMBLIES of eminent men for the promotion of objects with which they are familiar and to which they attach importance are of ancient date. At the head of these may be placed the Apostolic Council held in Jerusalem in the middle of the first century of our era, in which Christianity set the first step toward becoming a universal religion. This Council became the parent of a series of ecclesiastical assemblies, extending from the Synod of Nice to the Council of Trent, and from thence down to the last Methodist Conference, the object of all which has been the furtherance of some particular form of dogmatic religion. Viewed generally, these gatherings may be regarded as the ecclesiastical senate of the Christian world. Before the year 1830, the scientific world can hardly be said to have had a recognized representative. The advantage was gained by the foundation of "the British Association for the Advancement of Science," the twenty-eighth meeting of which was held in Leeds in the month of September last. The epithet British describes the Association but imperfectly. British it is at once by its origin, its locality, its members. Nevertheless it is cosmopolitan in its spirit, aims and operations. As such, it is the voice of the scientific world at large, and it holds to science the relation which ecclesiastical councils hold to religion. Here, then, we have before us the two authorities of the civilized world—the one in religion, the other in science. Now religion and science have some things in common. In essence, religion is universal. In form, historical religion intersects the path of science at many points. Hence religion and science are led to say each something on the same topics. Is that something the same? In substance it is the same, for both recognize intelligence as the source, the essence and the support of the universe. In form the words vary, religion saying one thing, science another. Now when two authorities of the highest order agree, that in which they agree may be accounted certain. But when the same authorities differ, that in which they differ cannot be accounted certain, unless one of them is disbelieved. In certain particulars connected with the form of religion, the Church says one thing, Science says another. Both cannot be true,—which is in error? If you reply, "Science," then you take from science the power of attesting the substance of religion, and so, while attempting to save the outside, you deal a heavy blow at the inside, and so sacrifice reality to appearances. But science has established its claims to credit on indisputable vouchers. Consequently science cannot be gainsaid.

I will take an instance. The sun with all the solar system circulates round the earth, which is the centre of the universe. So teaches the church; the whole church so taught before the days of Copernicus; the Roman church has not disowned the doctrine yet. Science gives a contradiction to the statement, declaring that the earth revolves round the sun. The contradiction is palpable, direct and entire. The contradiction came to an issue between the Inquisition and Galileo. Galileo said that the earth moved, and that it moved round the sun. The Inquisition said that the earth was stationary, and as such was the centre round which the sun moved. The Inquisition appealed to the Pope and the priesthood under the name of the church. Galileo appealed to facts and laws ascertained and known by others and by himself. The Inquisition would not disown the church, Galileo could not deny the testimony of his own intelligence—what was to be done? The Inquisition had a resource—that resource was the strong hand of power. Employing the strong hand of power, its officers compelled the astronomer to recant what they called his heresy on his bended knees, and to ask pardon of God and the Church. The venerable man submitted outwardly to the indignity, saying, as he arose, “Nevertheless it does move.” That the earth “does move” is now universally admitted. The Pope, then, was wrong. Wrong once, he may be wrong again. And wrong he undoubtedly is, and wrong he will be, whenever any decision of his is contradicted by science. There are other teachings put forward by the Pope and by Protestant ecclesiastics which science either questions or disallows. What is to be done in these cases? A few members of the universal church give a ready assent to the conclusions of science. The bulk withstand those conclusions. Which of the two classes is in the right? I do not hesitate to decide in favour of the few and against the bulk. Grounds for my decision I might find without going beyond the very instructive, comprehensive and large-hearted Address, not long since delivered at Leeds before the British Association by Professor Owen, whose competency and right to speak with authority are established by his being appointed to be the mouthpiece of the Association, and so to be the representative of the scientific world. My position is, that science modifies the form while it attests the substance of religion. I say it modifies the form. The illustration of this point will absorb our attention in this paper. I say also that it attests the substance. The attestation will be exhibited in an early number.

The substance and the form of religion—how do they differ? The substance of the British Constitution is liberty; the form is monarchical now, and was once republican. So, in religion, God is the substance and the Bible one of the forms. Science attests the substance, God, and modifies the authority of the form, the

Bible. The rather does science modify the form because it has to do not so much with the Bible itself as with men's views of the Bible. For example: Joshua commands the sun to stand still. It is a figure of speech struck out of a heated imagination by a heart burning for victory. Admit this view and science has nothing to question. But "No," says the priest; "he meant in serious prose that the sun should stand still, and stand still the sun did." At these words science looks amazed, and then utters a calm but positive contradiction. What does science contradict—the Bible or the priest? Clearly the latter. When, then, I say that science modifies the authority of the Bible, I am required to state what I mean by the authority of the Bible—is it the authority which the Bible possesses, or that which has been ascribed to the Bible? Mainly the latter. The Bible claims to be man's guide to God, duty and eternal life. In other words, its claims comprehend the substance of religion. In secular matters it is the mirror of the age of which it speaks. Now the biblical narrative extends through some two thousand years. Those years, no less than the present years of the world, were years of change. Accordingly, the images thrown by the mirror are more or less diverse in form, hue and spirit. Nevertheless they are each faithful copies of their several originals, for the mirror is a true mirror. The biblical writers are honest men. They report what they saw, they narrate what they believed, they paint their own impressions, they describe the world in which they lived. That world differs from our world. The diversity does not invalidate their word. But then you must take that word at its true value. The word simply describes the then present. If you take it as descriptive of permanent realities, the error is yours, and you are the cause of the diversity. Even in cases where a broad contradiction between science and the Bible has arisen, all the trouble comes from your misapprehensions. The writer of the narrative of the creation intended to represent the world as made in six days. He was wrong. Such is the unhesitating and emphatic declaration of science. He was wrong; but he was not untrue, for he believed what he wrote. Wrong in opinion, he was true of heart. While we abandon his error, let us thank him for his fidelity. The view he put forward was the highest word the civilization, or, if you will, the science, of the day was able to pronounce. In pronouncing that view he rendered a service to his species. Opinion is the seed-bed of truth. If the light of one age is darkness in the next, but for that darkness the world would be without light. Absolute truth is the property of none but the Absolute Being. You cannot give me, for you do not possess, absolute truth. But you may give me that which will aid me on the path toward absolute truth. Give me *your* truth; and if your truth is purer, larger and brighter than mine, you confer on me a ser-

vice which is literally inestimable. This is what the biblical writers have done in secular things. They have given us their truth. Attempt to make their truth into absolute truth, you not only attempt an impossibility, but you set the present in conflict with the past, you make Science and the Bible antagonists, you misrepresent the latter, and put the former into a false position. Accept their truth simply as their truth, and you make the past intelligible, you represent the past as the benefactor of the present, and you shew the Bible and science as they really are,—I mean the record of the past and the herald of the present, the one telling what men thought of old, the other proclaiming what men know now; but both concurring, and concurring most effectually, to carry forward God's work in the education of the human race. If some of the views written down in the Bible are become obsolete, science too outgrows its actual forms and throws off habiliments that have become too small. The science of to-day is something far greater and nobler than the science of Sir Isaac Newton, and the science of the year 1900 will far surpass the science of 1858. The law of Progress is embedded in the very heart of all finite things. Through that channel God is pouring his own infinite essence into the minds of men. Who would gainsay that beneficent Will? Who can withstand that almighty Power? Think not, then, to stereotype the past. Never yet did earth receive a truth on which, as on a deed of gift, could be written, "Signed, sealed and delivered for all time and all circumstances." Discovery is a ceaselessly moving panorama of vanishing views. They come and they are gone. It is good for them to be here, for they are pleasant and useful. It is good that they are gone, for they have prepared the way for something better and brighter. There are two elements in science—the one permanent, the other transitory; the permanent is the substance, the transitory the form; just as in a grain of wheat, there is the living germ and the perishable husk. The latter disappears; the former remains, and transmits its vitality until one seed becomes a harvest. In a similar way the decaying forms which invest religion, while passing away themselves, preserve and nourish the everlasting truth they envelope. In other words, God's spirit enters into successive forms of such a nature as are fitted to be its channels into man's spirit. Thus the eternal enters man's mind through the temporal. The eternal as being eternal remains, and is the great and constantly increasing treasure of humankind. The temporal in its nature decays and dies, yet not till it has done its daily task and made some provision for the morrow.

In science, then, no less than in religion, there is a changeful as well as a permanent element. Of both it may be said, according to the thought of Paul, "the outward man perishes, the inward man is renewed day by day."

As the two elements exist in both subjects, the friends of each should cease to despise and worry the other. The Bible and Science are schoolmasters to bring men to God. Differ as they do in many particulars, they are one in substance, aim and operation. Let there be peace and co-operation between the students of the Bible and the prosecutors of science.

The two elements must be carefully discriminated. When you undertake to compare science and the Bible, take care to discriminate the two. If you want to apply the test of science to ascertain what is eternal in the Bible, it is from the eternal in science that you must take your test, otherwise you put together things that are of a different order, heterogeneous things, things which, as heterogeneous, cannot be compared together. Equally must you avoid to bring the eternal in the Bible in favour of the transitory in science, as when you say that God's spirit in the Bible infallibly declares the earth to be a plane and motionless disk.

It is the more important to distinguish the permanent from the changeful in science and the Bible, because the permanent in the two is divine, while the changeful is human. The permanent in the Bible may be called revelation, the permanent in science may be called discovery. Revelation and discovery are God's thought made known to man. Revelation is God's thought made known in and through man's affections. Discovery is God's thought made known in and through man's intellect. As being divine utterances, the two must agree in one. Diversities can be only apparent. God cannot think, and as he cannot think, so he cannot say, opposites. There is, therefore, no real contrariety between religion and science. If any contrariety presents itself, the contrariety can be only as between the permanent in the one and the transitory in the other. Or a contrariety may, nay must, arise, when unwise friends of the Bible, disowning the distinction that exists in it between the eternal and the temporary, declare all its parts and elements to be eternal, or what is the same thing, infallible. Then the permanent in science comes in with a hostile front and deals a deadly blow. The illustration of this suicidal folly will occupy the remainder of our space. There are five points on which this indiscreet and fatal zeal will appear in operation: 1st, the age of the earth; 2nd, the age of the human species; 3rd, the creation of all that lives on one spot and from one pair; 4th, the destruction and renovation of animate beings at the deluge; 5th, the origin of death. Now, before I address myself to these points, I beg you to observe that they are solely forms incidentally connected with religion, and do not any way touch religion itself. Take as an instance the third point—the creation of all that lives on one spot and from one pair. Creation is identified with religion. No creation, no God. But where, and when, the creation took place are

matters which in no way affect the foundations of religion, how much soever they may affect the foundations of some churches. That God made the world is declared equally by the Bible and by science. If the two differ as to time and place, they differ simply in non-essentials. A knowledge of God as their Creator was necessary for the earliest races of human beings. No God, no society. Nay, man's life cannot be sustained and prolonged apart from the knowledge of God. But the modes of the Divine agency in the formation of the world might safely be left to call forth, encourage and reward the curiosity, diligence and culture of successive and distant ages. Such is God's plan. Discovery is now supplementing revelation. The daughter is recompensing the labours and benefactions of the mother. How unworthy to disown this amiable relationship, and to refuse to science the right of manifesting its gratitude to religion! If you concur in this opinion, then go to the Bible for revelation and go to science for discovery. In the Bible you may obtain the substance; for the forms and the circumstances you should inquire of discovery. What a pity that men should first confound the substance with the form, and refuse to find either anywhere but in the Bible! The error is most injurious. The error is at this moment undermining the true authority of the Bible. Intelligent men know that there is a contradiction between science and the Bible, and if you will persist in still maintaining the infallibility of the Bible, even in points on which science utters that contradiction, the result will be a conflict of a most fearful, not to say fatal, description. To do what he can to prevent such an issue is the duty of every real friend of his kind; and in this conviction is it that I am now speaking these words, and accordingly ask your attention to the age of the earth and the age of the human species. The world is about 6000 years old. So says the common chronology, and that chronology is founded on the Bible. I cannot stop to inquire how far the Bible is answerable for the prevalent view. I am inclined to think that intimations of a greater antiquity are found in the Bible; but the intimations are dim and vague, and on the whole I lean to the opinion that the common chronology and the biblical do not differ materially. On their authority, then, we say that 6000 years ago the act of creation took place, which is described in the commencement of the book of Genesis. That description involves the origin of the universe, the earth and man included. This, I am satisfied, is what the writer meant. Before that time marked as "In the beginning," the heaven and the earth were not, and at that time they and all their hosts and inhabitants came into being. Now, what has science to say on this point? Already had science, by the mouth of Chevalier Bunsen and others, carried back the deluge at least 10,000 years, leaving a long and unmeasured space intervening between the deluge and the creation of man. Science,

also, by the mouth of pre-eminent geologists, had placed between the creation of man and the creation of the earth countless myriads of years. Are these voices true and trustworthy? According to the testimony of Professor Owen they are. I cite his words:

“Mr. Leonard Horner sagaciously discerned the value of the phenomena of the annual sedimentary deposits of the Nile in Egypt as a test of the lapse of time during which that most recent and still operating geological dynamic had been in progress. In two memoirs communicated to the Royal Society in 1855 and 1858, the results of ninety-five vertical borings through the alluvium thus formed are recorded.

“In the excavations near the colossus of Rameses II. at Memphis, there were 9 feet 4 inches of Nile sediment between 8 inches below the present surface of the ground and the lowest part of the platform on which the statue had stood. Supposing the platform to have been laid in the middle of the reign of that king, viz. 1361 B.C., such date added to A.D. 1854 gives 3215 years during which the above sediment was accumulated, or a mean rate of increase of $3\frac{1}{2}$ inches in a century.

“Below the platform there were 32 feet of the total depth penetrated; but the lowest 2 feet consisted of sand, below which it is possible there may be no true Nile sediment in this locality, thus leaving 30 feet of the latter. If that amount has been deposited at the same rate of $3\frac{1}{2}$ inches in a century, it gives for the lowest part deposited an age of 10,285 years before the middle of the reign of Rameses II., and 13,500 years before A.D. 1854.

“The Nile sediment at the lowest depth reached is very similar in composition to that of the present day. In the lowest part of the boring of the sediment at the colossal statue in Memphis, at a depth of 39 feet from the surface of the ground, the instrument is reported to have brought up a piece of pottery. This, therefore, Mr. Horner infers to be a record of the existence of man 13,371 years before A.D. 1854: ‘of man, moreover, in a state of civilization, so far, at least, as to be able to fashion clay into vessels, and to know how to harden them by the action of a strong heat.’”—Pp. 46, 47.

So much for the time since what is called the deluge. Now for the time anterior to the placing of man on the earth.

“In regard to the period during which the globe allotted to man has revolved in its orbit, present evidence strains the mind to grasp such sum of past time with an effort like that by which it tries to realize the space dividing that orbit from the fixed stars and remoter nebulae. Yet, during all those æras that have passed since the Cambrian rocks were deposited which bear the impressed record of Creative power, as it was then manifested, we know, through the interpreters of these ‘writings on stone,’ that the earth was vivified by the sun’s light and heat, was fertilized by refreshing showers, and washed by tidal waves.

“No stagnation has been permitted to air or ocean. The vast body of waters not only moved, as a whole, in orderly oscillations, regulated, as now, by sun and moon; but were rippled and agitated here and there, successively, by winds and storms. The atmosphere was healthily influenced by its horizontal currents; and by ever-varying clouds and

vapours, rising, condensing, dissolving, and falling in endless vertical circulation."—P. 2.

From these statements we are warranted to declare that the age of the human species far exceeds six thousand years, and that the age of the earth defies calculation.

Having given an answer to our first and second point, we pass to the third, and ask, Is the creation of man and animals limited to one spot? So is it described in the book of Genesis. That spot is termed Paradise. Where may we look for the Paradise of the Bible? The question is one of great difficulty. Till lately, the mountains of Armenia, of which Ararat may be considered the centre, had the greater number of suffrages in the learned world. Of late, the point has travelled toward the East, and settled in the Hindoo Kush, near the western end of the Himalayas. Certainly on some spot near the western end of a line terminating in the Caucasus, the Bible fixes the birth-place of man and animals. But science interposes. Science favours the conclusion that, in regard to the animal world as in regard to plants, there have been many centres of creation; for that of both very many species are peculiar to certain localities, are distributed over certain zones or belts, and could not subsist anywhere else. The case with man is somewhat different. Man has the power of living in all climes, and so he may possibly, says science, have spread from one common centre. Yet since different centres, and consequently different couples, are recognized in regard to plants and animals, analogy suggests the same in regard to man. The suggestion finds confirmation, it is alleged, in the diversities which mark different portions of the race, and which are too great to allow of the derivation of all men from one pair.

Connected with this third is the fourth point, and that so intimately that the two may be best taken together. Some two thousand years after the creation a universal deluge took place, by which all men and all animals, except those that were in the ark, were destroyed. When the deluge was over, the tenants of the ark went forth and became the progenitors of new races both of rational and irrational beings. These races have gradually spread from the common centre of which Mount Ararat is the axis, into and over all parts of the earth. This is the all but universal view taken of the meaning of the biblical accounts. What is perhaps a more correct view of the scripture, confines the deluge to a district of western Asia, which may be roughly described as "the lands of the Bible." It is, however, with the popular opinion that we are now concerned. The voice of the visible church in all its chief constituents—Roman Catholic, Greek, Protestant—is clear and unequivocal in the statement, and no less decided and earnest in the maintenance of the popular doctrine.

This, then, is the belief of Christendom. To this belief what does science say? Science declares that the passage of many well-known animals from any common centre is a physical impossibility, they being by the very conditions of their existence restricted to one spot, and consequently that neither could all the animals existing at any moment of past time have been brought together to nor scattered abroad from any common centre, wherever that centre may in theory be placed.

“Had all the terrestrial animals that now exist diverged from one common centre within the limited period of a few thousand years, it might have been expected that the remoteness of their actual localities from such ideal centre would bear a certain ratio with their respective powers of locomotion. With regard to the class of Birds, one might have expected to find that those which were deprived of the power of flight, and were adapted to subsist on the vegetation of a warm or temperate latitude, would still be met with more or less associated together, and least distant from the original centre of dispersion, situated in such a latitude. But what is the fact? The species of no one order of birds is more widely dispersed over the earth than the wingless or Struthious kind. Assuming that the original centre has been somewhere in the south-western mountain range of Asia, there is but one of the species of flightless birds whose habitat can be reconciled with the hypothesis. By the neck of land still uniting Asia with Africa, the progeny of the primary pair created or liberated at the hypothetical centre might have travelled to the latter continent, and there have propagated and dispersed themselves southward to the Cape of Good Hope. It is remarkable, however, that the Ostrich should not have migrated eastward over the vast plains or steppes which extend along the warmer temperate zone of Asia, or have reached the southern tropical regions: it is in fact scarcely known in the Asiatic continent, being restricted to the Arabian Deserts, and being rare even in those parts which are most contiguous to what I have called its proper continent—Africa. If we next consider the locality of the Cassowary, we find great difficulty in conceiving how such a bird could have migrated to the islands of Java, the Moluccas, or New Guinea, from the continent of Asia. The Cassowary is not web-footed like the swimming birds; for wings it has only a few short and strong quills. How could it have overcome the obstacles which some hundreds of miles of ocean would present to its passage from the continent of Asia to those islands? If the difficulty already be felt to be great in regard to the insular position of the Cassowary, it is still greater when we come to apply the hypothesis of dispersion from a single centre to the Dodo of the island of Mauritius, or the Solitaire of the island of Rodriguez. How, again, could the Emeu have overcome the natural obstacles to the migration of a wingless terrestrial bird from Asia to Australia? and why should not the great continent of Asia have offered in its fertile plains a locality suited to its existence, if it ever at any period had existed on that continent? A bird of the nature of the Emeu was hardly less likely to have escaped the notice of scientific travellers than the Ostrich itself; but, save in the Arabian Deserts, the Ostrich has not been found in any part of Asia, and no other species of wingless bird has ever been met with on that continent: the evidence in regard

to such large and conspicuous birds is conclusive as to that fact. Again, in order that the Rhea, or three-toed Ostrich, should reach South America, by travelling along that element on which alone it is organized and adapted to make progress, it must, on the hypothesis of dispersion from a single Asiatic centre, have travelled northward into the inhospitable wilds of Siberia: it must have braved and overcome the severer regions of the arctic zone: it must have maintained its life with strength adequate to the extraordinary power of walking and running over more than a thousand miles of land or frozen ocean utterly devoid of the vegetables that now constitute its food, before it could gain the northern division of America, to the southern division of which it is at present, and seems ever to have been, confined. The migration in this case could not have been gradual, and accomplished by successive generations. No individual of the large vegetable-feeding wingless bird that now subsists in South America could have maintained its existence, much less hatched its eggs, in arctic latitudes, where the food of the species is wholly absent. If we are still to apply the current hypothesis to this problem in Natural History, we must suppose that the pair or pairs of the Rhea that started from the highest temperate zone in Asia capable of sustaining their life, must have also been the same individuals which began to propagate their kind when they reached the corresponding temperate latitude of America. But no individuals of the Rhea have remained in the prairies or in any part of North America—they are limited to the middle and southern division of the South American continent. And now, finally, consider the abode of the little Apteryx at the Antipodes, in the comparatively small insulated patch of dry land formed by New Zealand. Let us call to mind its very restricted means of migration—the wings reduced to the minutest rudiments, the feet webless like the common fowl's, its power of swimming as feeble! How could it ever have traversed six hundred miles of sea, that separate it from the nearest land intervening between New Zealand and Asia? How pass from the southern extremity of that continent to the nearest island of the Indian Archipelago, and so from member to member of that group to Australia—and yet leave no trace behind of such migration by the arrest of any descendants of the migratory generations in Asia itself, or in any island between Asia and New Zealand? These facts are inexplicable on the hypothesis of the dispersion of the species of the air-breathing animals from a single Asiatic centre.”—Pp. 34—36.

It appears then to be certain that all the present plants and animals did not spring from one centre, did never exist together at one spot, and were never distributed from one spot or district over the rest of the world. It is, moreover, not improbable that different races of men originated from different couples on different points of the earth's surface.

In relation to the last statement, I must add that, whether or not all men are descendants of Adam and Eve, or of Shem, Ham and Japhet, science distinctly and emphatically recognizes the moral unity of the species. In qualities all men are essentially one. Man forms a class or genus by himself. The genus *homo*, comprising many varieties, stands alone, contradistinguished from the highest class of brutes by physical as well as mental pecu-

liarities. This fact is clearly recognized by Professor Owen (p. 37).

Our fifth point introduces the subject of death. Death is the wages of sin, declares the apostle; who adds, that by sin death came into the world, and passed upon all men, because all are sinners. The idea is founded on the sentence of death pronounced on Adam in punishment for his transgression. According to these doctrines, sin is the origin of death, and death is a curse inflicted as a penalty for sin.

What has science to say to this? Science declares that death reigned over countless myriads of animated beings ages before Adam was created or man appeared on earth. It adds that death, instead of a curse and a penalty, is a blessing. Thus speaks science by the mouth of its favourite son: -

"We know that life itself has been enjoyed throughout the same countless thousands of years; and that with life, from the beginning, there has been death. The earliest testimony of the living thing, whether shell, crust or coral in the oldest fossiliferous rock, is at the same time proof that it died. At no period has the gift of life been monopolized by a few contemporary individuals through a stagnant sameness of untold time; but it has been handed over from generation to generation, and successively enjoyed by the myriads that constitute the species. And, herein, we discern the greater beneficence and wisdom; that, through death, whether sudden or preceded by a brief decay, the individual enjoys the varying phases of life,—healthy assimilative growth, active youth and vigorous maturity, with the procreative faculties and instincts to boot. And as life rises in the scale, even to the present highest form, foreknowing of his end, death is still the condition on which are enjoyed man's purest pleasures,—the reverential love of parents—the holy affections of wedlock—the fond yearning towards offspring.

"It has further been given us to know, that not only the individual but the species perishes; that as death is balanced by generation, so extinction has been concomitant with creative power, which has continued to provide a succession of species; and furthermore, that, as regards the varying forms of life which this planet has witnessed, there has been 'an advance and progress in the main.'"—P. 2.

Whence it is manifest that death has existed from the first formation of the earth that received vital forces from the Great Source of life; and as the condition of successive new generations and new species, through which ever higher and nobler life-essences were poured forth on our planet, it has been, as it still is, one and not least among the ministers of God's goodness to animate existence, man not excepted.

Let us sum up the results to which science has led us, not by means of its perishing forms, but by means of its permanent substance. The earth, considered physically, is older than numbers can easily represent. Scarcely less is the age of life and death. The earth, considered as the abode of man, goes back in years

far beyond the beginnings assigned by chronology. To say nothing of earlier states and periods, civilization had existed thousands of years before the earliest biblical date. Instead of one centre of creation and distribution for the animal world, there were several; while it is not impossible that man was placed on the earth by the Creator's hand in different places and, it may be, at different times. These are simple verities, verities established on solid grounds, verities that may receive illustration or qualification, but in substance can never be invalidated. Taken as a whole, they are God's word to man relative to God's operations in forming and peopling the earth. In these discoveries God adds a chapter to the Bible, telling the world in detail when and how he produced the terrestrial economy of which we of this generation form a part.

The bearing of these truths on the popular theology is as obvious as it is destructive. Of that theology Adam's sin is the dark and inauspicious basis. When Adam sinned, we all sinned. When Adam fell, we all fell. In the sentence of death pronounced on Adam, condemnation was laid on all the members of the human family. From that ill-starred hour God's curse lay on man. That curse was woe here and endless misery hereafter. The curse was cancelled by Christ. But not as the curse so the blessing; for the curse came unto all men for condemnation, but the blessing comes unto life only on those who believe in Christ. Accordingly the curse remains on the great bulk of God's intelligent children unto eternal death, involving torments equally fearful, unrelieved and unceasing. Such in substance is the popular theology. The whole system falls to pieces by the removal of its basis. Death was in the world before Adam. When or where Adam appeared on earth is uncertain. Equally uncertain is it who are Adam's descendants. If the common chronology of the Bible marks Adam's age, then for thousands of years there were human beings in existence before Adam. Adam therefore belongs to comparatively modern times. The true progenitors of our race take date when as yet Adam was unknown. Consequently from these, rather than from Adam, must large portions of the human family be descended. What then becomes of the universal curse involved in original sin? And if the infinite debt vanishes, the infinite payment is a mere word. Orthodoxy is thus reduced to a theory, a theory which has no ground in history, and which is contradicted by the unquestionable demonstrations of science.

The old forms of religion are destined to perish. With the intelligent they are already mere shadows. Their departure might excite regret were they less unseemly; but being as they are a libel on God and a woe for the majority of men, they will leave us without calling forth a tear—nay, rather human nature will feel relieved when they are gone, and we shall awaken as

one awakes in the morning who finds a horrible dream to have been only a dream.

In departing, these forms may, however, carry with them more or less of the substance of religion from the hearts of individuals. Already, we fear, their dissolution has dereligionised thousands. Specially are those persons in danger of so afflicting a result who have not learnt to discriminate in religion between the form and the substance. We beg our readers to be here on their guard, and we further beg that those who have thus been led to see the emptiness of the ordinary forms and falsities connected with religion, will not come to a final conclusion until they shall have learnt how by the aid of science we expound and establish the eternal and undecaying substance of religion itself, which is God's gift to man, and the very sap and marrow of man's individual, social and political life.

B.

RISE AND PROGRESS OF THE RELIGIOUS REFORM COMMUNITIES OF GERMANY.

THE LETTER TO THE BISHOP ARNOLDI AND LAURAHÜTTE.

AFTER staying some weeks in the house of a friend (Count Reichenbach), I accepted, early in the year 1843, an invitation to Breslau, and undertook a situation as teacher in Laurahütte, where I had to instruct the children of the inspectors and overseers of the iron-foundry. The place is very small, being scarcely a village, about a mile distant from the Russian frontier in Upper Silesia. The population is Polish, except the townspeople, who are mostly Germans. The inspectors of the iron-foundry and mine are Germans and Englishmen, and for the first time I had to educate English children. This was, so to speak, my first exile, as the great majority of the people are Poles. My position was, however, independent, and I devoted my time, after five hours daily of instruction, to study and literary productions. Among other works, I studied Gibbon's History of the Decline and Fall of the Roman Empire; and making an extract of it, I found many parallels in the Romish Church of the present day, and signs which indicated her near dissolution. Besides these studies, I wrote a critical exposition of the institutions and doctrines of the Church of Rome, addressed to the lower Catholic clergy and to teachers, designing it as my justification against many calumnies. I also sketched out a plan for the organization of a new and national church. Thus I prepared all these small tracts, which I published soon after the letter to Bishop Arnoldi.

As I did not repentingly return to the Catholic Church, but wrote some articles against certain abuses, although without signing my name, the subjects being of minor importance, the chapter of Breslau caused a school-house to be erected in the place in order to deprive me of my situation. I received notice in October, and took some steps to procure another situation; but as I did not succeed, I took the resolution to go to America or to serve in an English ship, if the letter to the Bishop Arnoldi, which was sent a week before I received notice, should not be passed by the censor. The pilgrimage to the holy coat commenced about the autumn of 1844; my letter, dated October 1, was published in a weekly paper at Leipzig, called the *Vaterlands Blätten*. The editor was Robert Blum, in 1848 elected Member of Parliament at Frankfort, and executed in November in the same year at Vienna, at the instigation especially of the Jesuits, who never could forgive him that he had published my letter to Bishop Arnoldi. When the exhibition of the holy coat was first announced, people did not take much notice of it, but when suddenly the number of pilgrims increased to half a million, the liberal party of the Catholics and the Protestants were taken by surprise, and scarcely knew what to say or how to act. In the same embarrassment were the ministers of Prussia, and they deliberated whether they should stop the pilgrimage altogether. One of the members expressed the opinion that the Catholic hierarchy would injure their cause by such things, being well aware that Austrian diplomacy was in the background, hoping to cause troubles to Prussia by the instrumentality of the Catholic bishops and Jesuits.

This fact explains the favour which our movement first found at the Prussian Court. The Jesuitic journals did not lose the opportunity, at the time when great masses were visiting the *holy coat*, to threaten Protestant Prussia, and they said, "What do these hundred thousands who resort to Treves indicate?" The victory of holy mother Church and the downfall of the Protestant Church, was their answer; and only three years longer did they allow to the Protestant Church for its continued existence. Most people had not the slightest notion of the fact, that these great numbers were brought so suddenly together in consequence of an organized conspiracy and the command of the clergy. By and by, the liberal press recovered, and expressed, at least to a certain extent, the indignation which was now manifest in the nation. Thus the atmosphere became more and more gloomy, and being well acquainted with the Church, I hastened to finish my letter and to send it to Leipzig, that it might not be published too late. It was time to call the people to take active steps, for a mere theoretical opposition to Rome was not sufficient, and this was felt throughout Germany. I signed my name in full, and my rank as a Catholic priest, because

I was aware of the importance of the fact that the protest should come forth from the ranks of the Catholic priests. Germany was prepared now, as I have already stated, for a great religious advance both in form and principle, by her progress through education in science and theology. But although it had intellectually proceeded in advance of the oriental doctrines, its religious feelings were not yet called into action. This now was effected through the exhibition of the holy coat, by which the just indignation of all sincere and noble-minded men was aroused. The enlightened Catholics and all educated Germans felt insulted in their highest aspirations and mocked in their religious conviction, by a scene in which a piece of cloth was put forth as having divine power, and the power of granting forgiveness of sins to men. For one passage of the prayer addressed to the holy coat was, "Holy coat, pray for us!" Indeed, every one who belongs to the thinking portion of men in civilized countries, cannot help looking on this as an act of blasphemy or as utter nonsense. The nation being in this state of moral conflict could not do otherwise than manifest its indignation and take proper steps to prevent such encroachments upon religion and such insults to the human mind. What I chiefly feared was, will the censor allow the letter to be printed and published? because at that time every article in a newspaper had to be examined by a Government censor.

The expressions I had used were quite in harmony with the indignation I felt, and I expected at least that many of them would be made exceedingly tame. But here, again, one of those incidents happened which shew that truth is more powerful than any despotism, and is better than any diplomacy and Jesuitism. The censor at Leipzig who had to read the letter was a Protestant, and also indignant like the rest of us at this spectacle. Thus he read the article twice over, and at last took the resolution to allow it to pass without altering one syllable, and to risk his position as censor. Any one who attentively observes the development and the progress of humanity, will discover that a divine law is prevailing in it, in which we can put our trust if we act sincerely and do our duty, trusting in God.

For more than four years had I struggled to find my way; two years nearly in the Catholic seminary and as a Catholic priest, and two years in exile in the position of a teacher of youth. But I worked on and did not give way to despair, although my ideal was called a dream, and all at once I succeeded in gaining a sphere of action comprehending all Germany, and found myself engaged in a work both great and noble. Let it have its difficulties, struggles and sufferings, however severe they may be, I would not exchange it with that of a king.

JOHANNES RONGE.

THE "ACTS OF THE APOSTLES."

I PROPOSE to offer some remarks on the authorship of the Acts of the Apostles, and on the historical accuracy of the narrative contained therein; and as the course of my investigation may seem peculiar, it will be desirable that I should state the circumstances which determined me to pursue it.

It was my privilege, during the two winters 1855-6 and 1856-7, to attend a course of expository lectures on this part of the New Testament, addressed to an association of Sunday-school teachers, by one whose highly cultivated mind and Christian excellence of character have given him a justly eminent position in our body. These lectures were characterized by a deep insight into the spirit of the sacred record, and a reverential devoutness, which made them exceedingly interesting and valuable; but they were, at the same time, marked by a freedom in handling the letter of the Scriptures, which, however usual in the biblical criticism of Germany, was a little startling to one trained in the more cautious and conservative English school of inquiry.

The course of exposition had brought the lecturer to the narrative of Paul's conversion, the account of which was recognized as historical in its leading features, such as Saul's persecution of the Christians, his journey to Damascus, and the great inward change which he underwent. But the lecturer expressed his difficulty in literally accepting the narrative of some of the attendant circumstances recorded, as the shining light, the audible voice, and the loss and recovery of Paul's bodily sight. These he regarded as unhistorical additions, which had grown up round the tradition of the main event, and which had been, in perfect good faith, accepted by the author of the book and incorporated in it. The lecturer distinctly stated that his difficulties rested, not on the miraculous character of the events thus recorded, for he was far from denying miracles; but on the absence of any notice of them in the account of his conversion, given by Paul himself in his Epistle to the Galatians, ch. i.; an earlier record than the Acts of the Apostles, and written by one whose authority in this question is the highest of all.

In the course of a discussion which followed, the lecturer was pressed with the objection, that the history bears, in many parts, unmistakeable proofs of having been written by a companion of Paul, inasmuch as the writer, in recording the proceedings of the apostle and his company, speaks in the first person; and that one so circumstanced could not have failed to know correctly the circumstances attending this great crisis of the apostle's history. To this he replied, that we were not authorized to infer from those parts that the whole book was by one of Paul's companions; that the parts in question were, perhaps, fragments of

a journal or other primitive record, embodied in the book by its author, without any notice of their being quotations; a circumstance quite in keeping with the very simple and inartificial character of these early Christian writings. In support of this view, he pointed out that the parts in which the writer speaks in the first person, refer almost exclusively to the sea voyages of the apostle.

It is unnecessary to advert to other points in the discussion, as I have said enough to shew the positions which I propose to attack, and the line of argument which I shall consequently follow. That line of argument will, however, be just the converse of that followed by the lecturer. The difficulty of accepting the narrative led him to question the generally-received opinion as to the date and authorship of the book. I mean first to inquire into these points, and then to note the bearing of the results obtained by that inquiry on the historical accuracy of the narrative.

To me, and probably to others, the questions thus opened appear to be of a very serious character, and materially to affect the general credibility of the New Testament. But our only course is to discuss them calmly, earnestly, thoroughly. If the sacred records cannot stand the searching investigations of modern criticism, we must be content to let them go, and find some surer ground for our faith and hope. If they can, the very discussion will more clearly manifest their invulnerable security. In the present instance, renewed inquiry has confirmed my previous belief in the long recognized authorship of Luke, and in the strict historical accuracy of his narrative; and it will be a source of great satisfaction to me if the reasons which I have to adduce help to confirm or re-establish a similar conviction in the minds of others.

The older readers of the *Christian Reformer* will be aware that, twenty years ago, there appeared in its pages a series of articles on the Acts of the Apostles, from the pen of the late learned and reverend Robert Wallace. But while availing myself of the materials collected by him, where they are conducive to my purpose, I may be allowed to observe, that he does not seem to me happy either in the management of his inquiries or in the results to which they lead; and I suppose few will coincide in his conclusion, that the book was written in successive portions by the evangelists Matthew, Mark and Luke; Mark continuing the record left imperfect by Matthew, and Luke, in his turn, becoming the continuator of the still unfinished work of his predecessors. To me it seems clear that the book has throughout a unity of purpose which proves it to have been moulded by one mind; and that any previously existing materials which he may have employed, have been so incorporated as to subserve the purpose for which the whole was designed, and have thus been virtually made his own.

I shall, as I have said, first inquire into the age and authorship of the book; and in doing this, it is reasonable to turn to the statements of those who lived nearest to the time when it is affirmed to have been written, and learn what they tell us on these connected and virtually identical questions.*

The evidence of Irenæus, Clement of Alexandria, and Tertullian,† shews that, in the latter part of the second century, the Acts of the Apostles was received as the work of the evangelist Luke, by the great mass of Christian believers. I am not aware of any evidence of an earlier date that directly bears upon this book, which, in this respect, is comparatively at a disadvantage. The Gospels are supported by the somewhat earlier testimonies of Justin Martyr and Papias, and the notices of Paul's Epistles ascend to a still earlier date. But for the Acts, we cannot ascend any higher than the writers cited above. We have therefore to consider what their testimony, or rather the testimony of the Catholic Church of their day, is really worth.

In estimating this, we have mainly to take into account the interval between the time to which this testimony may be traced, and that of the reputed publication of the book. The narrative ends two years after the apostle Paul's arrival at Rome (ch. xxviii. 30). From the abruptness of the termination of the narrative, it has been commonly supposed that the work was written at the time when it closes, that is, between A.D. 62 and 65. This opinion that the book was written immediately, may, I think, be questioned; for the present it will be sufficient to assume that the book was (on the common hypothesis of Luke's authorship) published before A.D. 70. The notice in Irenæus enables us to carry back the testimony of the Church to A.D. 170, if not earlier; so that the interval between the publication of the work and the time to which we can trace the recognition of it by the general body of Christians as the work of Luke, is about a hundred years. And it must be remembered that this is not an interval of non-recognition, but only of obscurity, an obscurity fairly to be ascribed to the scantiness of its literary remains. We have only the short Epistles of Clement of Rome and of Polycarp, and the works, chiefly apologetic, of Justin Martyr, a writer not much earlier than Irenæus; the doubtful works of Barnabas, Hermas and Ignatius; the Epistle to Diognetus, and the few fragments or incidental notices found in Eusebius. Those who are acquainted with these writings will not wonder that we have in them no notice of the Acts of the

* I apprehend that the authorship of Luke is not disputed, except on grounds which will equally militate against our ascribing it to any other companion or contemporary of Paul. In fact, the objections are not to Luke individually, but to the early date and correct information of the writer.

† Irenæus, *Contra Hæres*, lib. iii. c. xxiv.; Clem. Alex. apud Euseb. *H. E.*, lib. vi. c. xiv.; Tertull. *De Jejuniis*, c. x. I borrow these references from Lardner.

Apostles. No presumption against the existence or recognition of the book arises from their silence. The very character of the book, it may be added, rendered it less liable to be cited: for it contained neither the personal history of Christ, like the Gospels, nor theological disquisitions, like the apostolic Epistles. Even as late as the time of Chrysostom, many Christians were little acquainted with it.*

The question, then, remains, whether in this interval of obscurity the book, on the supposition that it is not really Luke's, could have been published, and the opinion that it was his work have been so generally diffused and so firmly and undisputedly established as we find it to have been. I think not. The grounds on which its genuineness is disputed (the mythical character of a portion of its contents) require us to believe that its publication must have been after Luke and his contemporaries, who knew the truth, had been removed by death, which could not be much earlier than the end of the first century. If, then, it was not his, how came it to be ascribed to him? We have the choice of four suppositions: 1, that it was published as his by one who knew that it was not; 2, that it was published as his by some one who knew not its real origin, and sincerely but mistakenly ascribed it to Luke; 3, that it was published anonymously, and that the opinion grew up that it was Luke's; or, 4, that it was published as the production of an author whose name has been superseded by that of Luke. The last supposition may be at once dismissed: that the work should have been published as the work of one man, that his authorship should have been universally rejected and his very name forgotten, and that the work should be so decidedly and generally ascribed to another, was, in the circumstances and within the time, simply impossible. The other three suppositions remain to be examined.

The first is, that the book was a forgery, knowingly and falsely ascribed to Luke. Baur thus regards it: "He sets it down altogether as a historical romance, and regards the whole work as an apologetic fiction in defence of the apostle Paul against the assaults of the followers of Peter." (*Olshausen, Introd. to his Commentary on the Acts.*) It is enough to say that before the contemporaries of the apostles had been removed from the stage of life, so as to give the "romance" a chance of being received, the necessity and motive for it had ceased to exist. The destruction of Jerusalem, very shortly after the death of Peter and Paul, overthrew the power of the Petrine or Judaizing party, and caused them rapidly to dwindle into the feeble and little regarded sect of the Ebionites. The view which Baur takes of it as an apologetic representation of Paul's ministry is, I believe,

* Chrysostom says, πολλοῖς τοῦτο τὸ βιβλίον οὐδ' ὅτι ἐστὶ γνώριμον ἐστίν. Olshausen, from whom I borrow the quotation, justly observes that there is in it something of rhetorical exaggeration.

correct; but this very supposition corroborates, as I shall endeavour hereafter to shew, the common belief as to its authorship and time of publication.

The second supposition, that the work was published as Luke's, sincerely but mistakenly, by some one who knew not its real origin, is scarcely admissible. It requires us to believe that the real author left the yet unpublished work in the hands of those who knew not its nature or value; that it remained unknown so long, or passed through so many hands, that all trace of its origin was lost; and that, being at last appreciated, it was without real ground unhesitatingly ascribed to Luke by its publisher, and without further inquiry accepted as his by the Christian believers at large.

The third supposition is exposed to still greater difficulty; for while in other respects agreeing with the last, it shifts the origin of the mistaken belief from the publisher of the anonymous work to its readers; and it is harder to believe in the simultaneous rise of a mistaken supposition in the multitude of these, than their simple acceptance of the publisher's erroneous belief. It may, indeed, be affirmed that this general belief originated in the writer's obvious identification of himself (i. 1) with the author of our third Gospel. I presume, however, that the critics who dispute the authorship and early date of the Acts, also dispute those of the third Gospel. But if the latter be recognized by them as Luke's, the supposition becomes one of wilful forgery, which has been already considered.

These four suppositions exhaust, I believe, the whole category of possibilities, and each of them presents, as I judge, difficulties all but insuperable. It may, indeed, be said that both forgery and mistaken authorship are of common occurrence, and that consequently there is no conclusive reason against our supposing them in the present case. But I question if any case can be shewn parallel to the one now under consideration. Where there has been mistaken authorship, either the opinion as to the authorship was partial or disputed; or the antiquity of the work was so great, or it had fallen into such obscurity, that it and its author had been alike forgotten, so that on its reproduction there was little but conjecture left as to its origin. But here we have a book of weighty importance, received within a short period without dispute in a widely spread, diversified and mutually independent aggregate of communities; and recognized as one of the sacred writings on which their religious belief rested. Certainly the doubtful or spurious works which would most naturally be compared with it cannot stand the comparison. Some of them, as the Epistle of Barnabas, were never placed on the same level of authority; of others, e.g. the Shepherd of Hermas, the authorship was hesitatingly affirmed, or was not generally admitted; and the spuriousness of others, e.g. the Acts of Paul

and Thecla, was distinctly proved and placed on record. The opinion of the Church as to the author even of the canonical Epistle to the Hebrews, was not unanimous. But about the authorship of the Acts we have no record of any dispute or division.

I apprehend, then, that the external evidence for Luke's authorship is clear and irrefragable; and I shall now proceed to notice the internal evidence, which seems to me as distinct and strong. The two combined appear to be irresistible.

The internal evidence is found in the suitableness of the contents and purpose of the book to the age, position and circumstances of Luke, and its unsuitableness to the later period to which the criticism of the objectors assigns it. That is to say, it is suited to the apostolic age, and is written from the point of view in which a disciple and companion of St. Paul would necessarily regard the matters of which it treats. This is what I affirm and shall endeavour to shew; examining, first, the various indications of the writer's purpose, and then the relation of that purpose to the time when the book, according to the generally received account, was written.

In examining the indications of the writer's purpose, we naturally look to see if he has anywhere stated it. This, consequently, is the first subject of inquiry; and we turn to the opening of the book as most likely to give the answer. It is this: "The former account have I given, O Theophilus, of all that Jesus began both to do and to teach, until the day in which he was taken up, after that he, through the holy spirit, had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive, after he suffered, by many proofs, for forty days, being seen by them, and speaking of the things pertaining to the kingdom of God." The writer then takes up again from his former book the narrative of our Lord's communications with his disciples after his resurrection. This opening is remarkable, as shewing that, in this book, the writer is simply resuming a work already begun, to the former part of which he refers his readers. It will be observed that I have rendered τὸν μὲν πρῶτον λόγον, "the former account," not, as in the received version, "the former treatise." The word "treatise" is definite; it is used only of a complete work, and is besides inappropriately applied to a narrative like our Gospels. The original term λόγος is applicable to the whole or part of a work of any kind; and it is in the latter sense that I imagine the writer here uses it. He did not, I think, regard this as a new work, but simply as the sequel of his former one, designed to complete the purpose which, in the preface to that former work, he had announced. To that preface, then, we must turn, to learn what his purpose was.

That the Acts of the Apostles is a virtual sequel to the third Gospel, will hardly be disputed; but that it was comprehended in the original design of the writer, and in the announcement of

that design in the opening verses of his Gospel, may appear questionable. The separate existence of the books from the very first is, no doubt, a difficulty; but it may be accounted for so easily, by their successive transmission to Theophilus and their consequent separate publication, that it is not sufficient to counterbalance the evidently resumptive character of the opening verses of the Acts. It will, perhaps, make that resumptive character plainer, if we compare the passage with the opening lines of the later books of the *Anabasis* of Xenophon, the resemblance of which, in general character, to the opening of the Acts struck me long ago. "How, then, the Greek force was gathered together by Cyrus, when he was preparing for his expedition against his brother Artaxerxes, and what transactions occurred in the march up (into the interior), and how the battle took place, and how Cyrus was killed, and how the Greeks, coming to the camp, lay down to rest, thinking they were altogether victorious and that Cyrus was living, has been shewn in what is said above. And the generals, assembling at daybreak," &c. The resemblance of the two passages is obvious: there is the same brief summary of the past, the same quiet resumption and continuance of the narrative, shewing, in each case, that the writer was only following out a plan already formed and partially executed.* Had the Acts of the Apostles been properly a new work, surely the writer would not have been content with simply referring to the former narrative, and taking up again the thread of it, but would have informed Theophilus of the subject of his new work, and of his reasons for undertaking it. The two books seem, then, to be two parts of one work: and we must look to the opening of Luke's Gospel for the announcement of a subject and a purpose common to them both.

That opening is as follows: "Forasmuch as many have taken in hand to arrange an account of those things which are most surely believed among us, even as they delivered them unto us, who from the beginning were eye-witnesses, and became ministers of the word; it seemed good to me also, having carefully traced everything from the first, to write to thee in regular order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." There is nothing in this introduction that obliges us to limit it to the Gospel; nothing that is at variance with the belief that it includes the teaching of the apostles as well as of Christ. "The things which are most surely believed," "those things wherein thou hast been instructed," are expressions applicable to one as well as to the other; and their indefiniteness contrasts remarkably

* There is even a closer resemblance manifest in the original. The *τὸν πρῶτον λόγον* of the writer of the Acts is very like the *ἐν τῷ πρόθετον λόγῳ* of Xenophon. The latter shews that *λόγος* does not necessarily mean a separate "treatise," but may be understood of the preceding part of a work.

with the precision with which the writer states retrospectively the subject of his Gospel in the opening of the Acts, "the things which Jesus began both to do and to teach until the day when he was taken up."

But not only is there nothing to restrict the passage to the Gospel; there is an expression in it which favours the application of it to the two books, regarded as parts of one design. It is this: "that thou mayest know the certainty of the things wherein thou hast been instructed." This word "certainty," ἀσφάλειαν ("reliableness," "trustworthiness"), implies previous controversy and doubt; and it is evident that it was not the great controversy whether Christianity was true, but a controversy between one part of Christ's followers and another part; and which, while recognizing a common fundamental belief in him, brought into doubt some important truth connected with that belief and resting upon it.

Now we have no reason to believe that any of the great facts of Christ's history were thus disputed in the apostolic age, or that any controversy then existed on which the Gospel of Luke by itself would give any clear assurance, or allay any previously existing doubts. That certain passages of our Lord's history were, from an early period, related somewhat differently, is plain from the discrepancies in the existing Gospels; but this difference related to unimportant particulars. Besides, had the evangelist's purpose been simply to give a more exact statement, the word ἀκριβεια would have more aptly described it than the term ἀσφάλεια, which he has employed.

But there was a controversy on which the two books, taken as parts of one work, would have a most important bearing, and that was the great question which agitated the apostolic church; viz., whether the Gentiles could be partakers of Christian salvation upon the simple condition of faith in Christ, without compliance with the ritual of the Mosaic law. Was this the question on which the writer desired to impart confidence to the mind of his friend Theophilus? I believe it was.

We have no knowledge of Theophilus beyond what we learn from the two books: the conjectures respecting him rest on no solid foundation. That he was a person of rank has been inferred, somewhat hastily, I think, from the epithet κράτιστε, which may refer to his character rather than to his position in the world. All we can certainly infer is, that he was a Christian, a friend of the writer, and that he had been instructed in the gospel, as it was preached to the Gentiles by Paul and his companions. Possibly his mind had been shaken by the intolerant denunciations of the Judaizing party; and Luke wished to re-establish his tottering belief, to assure him of the "certainty" (τὴν ἀσφάλειαν) of those representations of Christianity which he had received.

We must turn now to the books themselves, and see whether

they correspond to this view of the purpose for which they were written. Let us notice the position of the reputed writer, and the view of the subjects in dispute which we should expect him to take. Luke was a companion of Paul, and is mentioned as such by that apostle in some of his Epistles written during his imprisonment at Rome (Col. iv. 14; 2 Tim. iv. 11; Philemon 24); in one of which he is described as "the beloved physician." I do not think it necessary to inquire whether he is to be identified with the Lucius mentioned in Rom. xvi. 21, or into the paradoxical notion that he is the same as Silas, which some persons have held. Enough that he was one of Paul's company, and consequently identified with the Pauline representation of Christian doctrine. The natural course for one so circumstanced, and who wished to remove or to anticipate the doubts of his friend, treating the subject not argumentatively or dogmatically, but historically, would be to relate the ministry and teaching, first of Jesus himself and then of Paul, so as to shew that they were not irreconcilable; connecting them by a narrative which would make it clear how the latter arose, in the course of the Divine arrangements, out of the former. And this is just what the writer of the two books has done.

His account of our Lord's ministry and teachings is in general accordance with that given in the other two synoptical Gospels, of which that of Matthew may be taken as representing the view of our Lord's ministry accepted by the Jewish believers. Whether Luke's arrangement and exposition of his materials are specially adapted to the purpose which I suppose him to have had in view, would be an interesting subject of inquiry, but one on which I cannot enter, at least at present. I apprehend that all parties in the apostolic church were in sufficient accordance as to our Lord's ministry to render any difference between them dogmatically of little moment. The divergence of the two great parties, the Judaizing and the Pauline, commenced at a later period in the history of Christianity. In his Gospel, therefore, Luke was upon ground common to both parties; it was not until he entered upon the apostolic history that he got upon debateable ground. In that history, therefore, we should expect to have the clearest manifestations of his design.

The Acts of the Apostles, as even a cursory perusal will shew, is divisible into two parts. The first twelve chapters contain an introductory, and at the first glance an apparently disjointed narrative; the remaining sixteen relate, at some length, and in a connected manner, the missionary journeys of Paul. The formal manner in which the second part opens shews that the writer felt he was entering on a new and important section of his work. "Now there were, in the church that was at Antioch, certain prophets and teachers; as Barnabas and Simeon and Paul. And as they were worshiping the Lord and fasting,

the Holy Spirit said, 'Separate for me Barnabas and Saul,'" &c. The passage marks an obvious and natural division of the book.

It is the introductory portion of the book, the first twelve chapters, that has presented the chief difficulty to critics. It is almost entirely in this part* that Mr. Wallace, in the papers before referred to, thinks he sees the work of different hands, and the indications of abruptness and incompleteness. To me, on the other hand, these chapters contain the most important indications of the writer's purpose,—to shew how the mission of Paul arose, by Divine appointment, out of the ministry of his great Master.

I shall trace this purpose in the reverse order of its development; going backward from each step to the preceding one, and pointing out how the notice of one rendered necessary the notice of the other.

ON THE CHRONOLOGY OF THE SAVIOUR'S MINISTRY, FROM THE GOSPEL OF JOHN.

BY SAMUEL SHARPE.

i. 19. Jesus is baptized by John in Bethany [perhaps at the time of the Fast, i. e. in September, A.D. 27].

ii. 13. At the Passover he drives the dealers out of the Temple; 46 years and some months after the foundation of Herod's building [i. e. in April, A.D. 29].

iii. 22. John is baptizing in Ænon [before the latter rains; i. e. in October, A.D. 27].

iv. 35. It is four months before the harvest [i. e. December, A.D. 27, four months before the barley harvest in April].

v. 1. A Feast [perhaps of Dedication, in December, A.D. 27].

vi. 1. The Passover is nigh [i. e. April, A.D. 28].

vii. 14. The Feast of Tabernacles [i. e. September, A.D. 28].

x. 22. The Feast of Dedication [i. e. December, A.D. 28].

xii. 1. The Passover and Crucifixion [i. e. April, A.D. 29].

In a former paper on the Date of the Crucifixion, I shewed that Tiberius entered his fifteenth year on the 29th of August, A.D. 27, which fixes the date of the Baptism; and that Origen and Lactantius place the Crucifixion in A.D. 29, as does the argument founded on the last Passover falling on a Saturday, as described in John's Gospel. Thus between these two dates, August, A.D. 27, and April, A.D. 29, we must fix dates to the seasons which are carefully set forth in John's Gospel; and we

* He assigns ch. i.—viii. to Matthew; ch. ix.—xiii. 8, to Mark; and the rest of the book to Luke.

shall see that only one passage presents any difficulty. It is that between chap. ii. 13 and iii. 21, which carries with it its own date of April, A.D. 29, and which, as it includes the driving the dealers out of the Temple, ought, in obedience to the first three Gospels, to be removed to the last visit to Jerusalem.

The removal of the events in this passage to the last visit is required on other grounds also. First, these events are in Jerusalem, and yet they are followed by the remark that Jesus then went into Judea. Secondly, the public disturbance made by driving the dealers out of the Temple was more naturally followed by the Saviour's being then seized by the authorities, rather than by his quiet return home. These two reasons both lead us to prefer the order of events in the first three Gospels in this respect. Thus the postponement of this one passage harmonizes the Gospels, removes an historical inconsistency, and makes the chronology of John's Gospel in every respect agree with the two historic dates of the Baptism and the Crucifixion.

MR. MEANS ON THE WORD "BAPTIZE," IN REPLY TO
MR. SHARPE.

SIR,

I AM happy to find that the premises on which rests my opinion that βαπτίζειν is best rendered by "immerse," are not disputed by my courteous and learned critic, Mr. Sharpe. Those premises are, (1) that the sacred writers did not coin a word to express the ordinance of baptism, but took one already in current use; (2) that that term in itself expressed, not a religious, but a common, external act, which our English word immerse also expresses. From these premises I draw the conclusion that immerse is the proper rendering of βαπτίζειν in the New Testament.

Let me here just add, that I do not think it necessary to contend for this word if any other will fully and correctly represent the original. For instance, I think "bury" or "overwhelm" would sometimes do quite as well, or even better. They would be translations, transfusions into another tongue, of the meaning of the original, expressing the general as well as any superadded meaning.

My objection to "baptize" is, that it does not give the original, but, at best, only the superadded meaning: that, in fact, it is not a translation, but an interpretation.

Mr. Sharpe's objections to my conclusions are three:

1. That there are technical words in the New Testament which cannot be rendered by words suitable for other occasions, but which require technical words to represent them; and which have been, therefore, represented in English by words coined for the occasion; such as ἀγγελος, &c.

2. That βαπτίζειν, with its cognates βάπτισμα and βαπτιστής, are to be classed with these words.

3. That to render βαπτίζειν and its cognates by "immerse," "immersion" and "immerser," would be inconvenient, and in some cases would be "almost nonsense."

On the second of these points I join issue with him.

Mr. Sharpe, as the instances given by him (Χριστός, "Christ," ἄγγελος, "angel," ἐπίσκοπος, "bishop," &c.) shew, has overlooked the very important difference between a technical word and the technical use of a general word.

The difference is this. A technical word derives its signification wholly from the technical notion (be it political, religious or scientific) which it expresses. A word technically applied retains its original general meaning, only with the extension, or limitation, or other modification, which the technical application requires.

This difference applies to the rendering of βαπτίζειν, which, in the New Testament, is not a technical word, but a general term technically applied, and therefore retains, in that technical application, its general meaning; while the English word "baptize" is a technical word altogether, quite ignoring the original meaning, and conveying to the reader no other idea than that which he attaches to the religious observance, and which, as the rite is now practised, usually does not include immersion.

A Greek scholar, like Mr. Sharpe, gets his notion of the word from the original; the English reader cannot get his in that way. He may possibly have the original meaning of the term explained to him by those more learned than himself, but he cannot get it from our common version.

In the various cases cited by Mr. Sharpe as parallel, it is much to be regretted that the technical words were ever used; and familiar as we have now become with them, it would be well if they were replaced in the Scriptures by the general terms. We should very soon be reconciled to the terms, "Anointed" or "the Anointed," "Overseer," "Messenger," and the like.

If any still choose to use, apart from the Scriptures, the terms baptize and baptism, they can do so, just as Churchmen use "christen" and "christening," which do not occur in the Authorized Version: but in the New Testament let us have, if possible, English words which will express to the English reader all that the original expresses to the Greek reader.

Mr. Sharpe thinks the phrases "to immerse in water," "to immerse in (not with) the Holy Spirit," "to immerse in sufferings," "an immersion of repentance," "John the Immerser," would be "inconvenient." I cannot, for the life of me, see it: they look strange merely because they are new: But they are intelligible and expressive; and the seeming uncouthness which arises from their novelty would soon wear off by use. Is it more inconvenient to say, "immersed in sufferings," than to say, "immersed in business," "buried in grief," or "overwhelmed with trouble"? It is less usual; that is all.

JOSEPH CALROW MEANS.

Grove Street, South Hackney, Jan. 5, 1859.

RELIGIOUS TEACHING IN BRITISH AND FOREIGN SCHOOLS.

SIR,

THE practice of the orthodox to instil their religious views into the minds of the pupils in the British and Foreign Schools, contrary to Rule, I believe, the fourth, which interdicts their proceeding, and limits religious instruction to the reading the Bible only, is too well known to excite any surprise amongst Unitarians. Some time ago, visiting the school in this place, a class being called up to read the chapter in St. Matthew wherein Christ is recorded as stilling the tempest, after the words, "and they worshiped him," the class was asked who was the object of worship? the answer being God,—God from many voices; thus purposely leaving the children to infer that Christ was God because he received worship. After the reading was ended, I remonstrated with the schoolmaster on the unfair and objectionable character of this proceeding, its infringement of the rule for the conducting of these schools, and stating that he must be aware that in the Scriptures there were two sorts of worship alluded to,—that offered to the Deity alone, and that paid to exalted or distinguished persons,—instancing the account of the servant "falling down and worshiping his lord," &c. &c.; and therefore that Christ's receiving worship on this occasion was no proof that he was God Almighty. The master said this was all true, but added, that he was directed to instruct the children in orthodox tenets. The Committee had told him to do so, and he dared not disobey them. Having obtained from him the names of the Committee, I waited upon them individually, and stated the grievance mentioned. The first said that he rarely attended the meetings of the Committee, and knew little or nothing about the matter. The second said he could not deny that I had some reason for complaint, and denied having given the instructions pleaded by the master in excuse for his conduct. The third said the same as the second. As these were leading men, I did not think it necessary to trouble any others on the subject. Thus no satisfaction was obtained by me relating to it. At a meeting of the subscribers to the school I attended, and stated all the circumstances of the case. The Chairman considered that the rules of the school ought fairly to be carried out. The minister said he would be able to shew me that I laboured under a mistake, a misconception of these rules, and would do so the first opportunity. This opportunity has never yet arrived, although it is now more than two years since the engagement took place. There has been for some time a new master. He tells me that he endeavours to carry out the rules in question. I have been a long while a subscriber of two guineas per annum to this school, which I should more cheerfully give were I certain that these regulations were honestly attended to.

W. R. HAWKES.

Bishop Stortford (?).*

* Our correspondent has omitted to give date and address.—ED. C.R.

INTELLIGENCE.

MANCHESTER NEW COLLEGE, LONDON.

The seventy-third annual meeting of the Trustees was held at the chapel rooms, Cross Street, Manchester, on Wednesday, January 19th. There was a considerable attendance of Trustees. Amongst the laymen present were Mr. Mark Philips, Mr. W. R. Wood, Mr. Samuel Robinson, Mr. S. D. Darbshire, Mr. W. J. Lamport, Mr. R. P. Greg, Mr. Eddowes Bowman, Mr. R. D. Darbshire, Mr. R. T. Heape and Mr. B. Heape, of Rochdale, Mr. R. Worthington, Mr. Booth, Mr. Leigh, &c. The ministers who attended were Revds. Joseph Ashton, R. Brook Aspland, Chas. Beard, J. Colston, J. Gordon, W. Gaskell, Henry Green, J. P. Ham, J. H. Hutton, B. Herford, Edmund Kell, T. E. Poynting, C. W. Robberds, John Robberds, J. H. Ryland, S. A. Steinthal.

The chair having been taken by Mr. Mark Philips, the Secretaries read the minutes of the proceedings of the Committee, and many of the letters and documents growing out of them. Especial attention was paid to the correspondence of the Professors with the Committee on the subject of their re-engaging in the duties of the ministry in connection with the congregation assembling in Little Portland Street, London.

The Chairman called the attention of the Trustees to the very large sum (£100) placed annually at the disposal of the Committee by their Principal for the support of the Hebrew Chair; and while greatly admiring the generosity which led to this appropriation of a part of the Principal's salary, was in some doubt whether the Committee ought to accept it.—Rev. Chas. Beard said that much correspondence had taken place with Mr. Tayler on the subject, and in fact he had made the donation a condition of his continuing in office.—On the motion by Mr. R. P. Greg for the confirmation of the minutes, an interesting and friendly conversation took place on the subject of the Professors undertaking ministerial duty.—Rev. J. H. Ryland began the conversation by remarking that their anticipated consent to undertake a pulpit in London would, he believed, supply a want that had been much felt in the College since its removal to the metropolis—a recognized place of worship for the students. Hitherto they had on the Sunday been widely scattered. He was well pleased that the Professors were about to undertake these new duties, and especially so as they indicated in their letter to the Portland-

Street congregation their desire to see schools and other educational and charitable institutions growing out of the church. Of the importance of such congregational institutions he had a strong impression, and it was gratifying to him to find it confirmed by the opinion and practice of their Professors.—The Chairman said that when he heard of the application to the two Professors, his first impression was a feeling of apprehension that the burthen was greater than they ought to undertake; but on second thoughts he was reassured by the consideration that they were not untried in pulpit and congregational duty, and that their large experience would make the work comparatively easy to them. There certainly were advantages in gathering the young men of the College about some central focus. There was a difficulty in their inability to undertake pastoral duty in all its branches. He did look on that part of a minister's duty as of very high importance. In the metropolis, he believed, less of it was expected from ministers than in provincial congregations. He thought the Professors had acted very properly in limiting their acceptance of pulpit duty to the nine months of College duty. From a proper consideration of what was due to themselves and to the College, they had guarded their holiday. They would be unable to discharge with their customary efficiency their College duties if they wore out their strength in continuous ministerial services. It was manifestly a proper arrangement that the eminent men at the head of their Institution should be heard in the metropolis from the pulpit as well as the Professorial chair. In some respects the new arrangements must be regarded as a matter of experiment. It was certain that the matter had on the part of the Professors been met with perfect good faith. He was very glad that the Committee had seen their way to give the Professors the liberty they sought.—Rev. R. B. Aspland said, that while concurring in the satisfaction that had been expressed on all hands at the prospect of the important accession to the Unitarian pulpit in the metropolis in the persons of their Principal and Mr. Martineau, he wished to say a word or two with respect to the future arrangements in the matter of the students and their Sunday occupations. If there were some obvious advantages in the young men attending in a body such able services as their Professors would conduct, there were also some inconveniences attending

such an arrangement. It was well that they should, during the only period of their life in which they could be frequent hearers, avail themselves of the opportunity of hearing the distinguished preachers of all sects of the metropolis. Most of the students, probably all, now gave valuable help on the Sunday to schools and other institutions, some at Worship Street, some at the Domestic Mission, some at Kentish Town. He should regret any arrangement being made which would take the students from these important and improving duties. Their services were, he knew, gratefully appreciated by the several congregations whom they helped. They might, it is true, help in a similar way the schools to be associated with the Little Portland-Street congregation; but there was an advantage in the young men personally witnessing and comparing different plans of instruction. He was desirous of publicly expressing his satisfaction at the interest which the young men felt in schools and other benevolent and Christian institutions. He regarded their judicious activity as a happy omen of their future zeal and success as Christian pastors.—After some other remarks, the resolution for confirming the minutes was put and carried unanimously.

At a later period of the day, the Treasurer's report was read. It was of a highly satisfactory kind. The total receipts for the year amounted to £2805. The new and increased subscriptions amounted to £110, but the sums lost by the decease of old subscribers was more than usually heavy, and would reduce the amount by £80. Benefactions had been given to the amount of £327, viz., the Principal and the President, each £100; 20 guineas each from Messrs. Courtauld and Wellings, and Miss Mary Taylor, of Diss; £20 from the Misses Yates, of Liverpool, &c. Congregational collections had been made during the year at Essex Street, Hope Street (Liverpool), Cross Street (Manchester), Leeds, Hampstead, Leicester, Nottingham, Stourbridge, Stand, Lancaster and Tenterden, amounting to £185. Other and important collections have been made at Brook Street, Manchester, &c., since the accounts were made up. The total disbursements of the year amounted to £2595. The excess of income above expenditure, amounting to £200, had been added to permanent fund. The capital stock was set down at £19,402, but the valuation put on the Manchester property was stated to be considerably below its present worth. On the latter point a conversation arose, and in reply to suggestions respecting the desirableness of putting the actual value on the property, some practical difficulties were objected.

On the motion of Mr. R. T. Heape, seconded by Mr. Darbishire, the Treasurer's account was allowed.

Rev. Charles Beard then proceeded to read the address of the Committee:

"The first duty incumbent upon the Committee of Manchester New College, in presenting their annual report to the Trustees, is to acknowledge the prompt and liberal answer which has been returned to their appeal for enlarged pecuniary support, made in January 1858. They then represented to the friends of the College, that owing to the death of many old and liberal subscribers, the increase in the number of students, and the augmented exhibition given to each foundation student since the removal to London, the expenditure of the Institution during the financial year then concluded, exceeded its income by £140. It is with great pleasure that they now have to report the receipt of £110 from new and increased subscriptions; of £327 from benefactions, including £100 from the President, and a similar sum from the Principal of the College; and of £366 from congregational collections, made in the Presbyterian and Unitarian churches of England and Scotland. Nor are they without hope, that a further sum will be derived from the last-named source in the course of the present year.

"The Committee have not failed to make prompt acknowledgment of the various benefactions and collections, as they have been received. But they think it is due to all who have thus answered their appeal, and especially to the ministers who have publicly advocated the claims of the College, to repeat in this place the thanks which they have already privately offered.

"It may be well to state in explanation of the accounts, that only a portion of the sum derived from congregational collections appears in the balance sheet of the present year: that of the benefactions the sum of £100 is appropriated, in accordance with the wishes of the donor, to furnishing instruction in Hebrew: and that owing to the death of subscribers and other causes, the net gain to the income of the College from new and increased subscriptions is about £30. The Committee, after having made due provision for the expenses of the current session, have transferred the sum of £200 to the permanent fund account: and have granted £100 to the Principal and Professor Martineau, to be expended by them during the years 1858 and 1859 in adding to the College library.

"Your Committee, in acknowledging many valuable gifts and bequests to the library, which will be found enumerated in the usual place, wish to call the atten-

tion of the friends of the College to the desirability of keeping the large and valuable collection of books, which they have received from the liberality of former generations, on a level with the scholarship of the age. While it is impossible to estimate too highly the importance of a good library, to both professors and students, in an institution which has for its object the education of a learned ministry, it is to be regretted that of late years the state of the College funds has prevented the Committee from purchasing even necessary books. They have now taken the opportunity afforded to them by the liberal benefactions of the past year, and have appropriated to this purpose the sum of £100 above mentioned. And they desire also respectfully to remind possessors of rare and interesting books on subjects of theological and general scientific interest, that the College library offers to their special collections, not only the possibility of extended usefulness, but the security against dispersion which can be afforded only by the library of a public institution.

"It is probable that before this report is in the hands of the Trustees, the Revds. John James Tayler and James Martineau, Professors in the College, will, with the sanction of your Committee, have entered upon new duties as joint-ministers of Little Portland-Street chapel, London. The Committee feel a strong confidence that this arrangement which the Principal and Professor Martineau have acceded to, with certain conditions arising from the nature of their present engagement, will greatly add to the efficiency of the Institution, by bringing its students into more direct and academical relation to the practical life of the church.

"Your Committee, through the kindness of a member of the senate of the University of London, have received a copy of the 'Revised Regulations' of the University, dated December 21st, 1858, by which important alterations are made in the examinations at matriculation, and for the degree of B.A. There will in future be two examinations, after matriculation, for the degree of B.A.; the first, not less than a year from the date of matriculation, and the second not less than fifteen months after the first; the general effect of the regulation being, to make the examination more severe than heretofore. The English Language, Literature and History, may be expected to occupy, under the new regulations, a prominent place in the B.A. examination: and the addition of the 3rd and 4th books of Euclid to the two first books, already required for matriculation, will especially demand attention with re-

ference to the approaching matriculation examination in July, 1859. It will be one of the first duties of the newly-elected Committee to confer with the Professors as to the necessary measures for accommodating the undergraduate studies of Manchester New College to these changes in the requirements of the University of London.

"The Trustees of the College have to lament the loss during the past year of many friends, whose support and advice have often been earnestly asked and readily given. After the annual address of last year had been adopted by the Committee, but before the meeting of Trustees, Mr. Paul John Fearon, a former student of the College, and at the time of his decease a member of the Committee, was removed by death. Since that time, Mr. Samuel Alcock and Mr. John Strutt, subscribers since 1817, and Mr. Christopher Rawdon, of Liverpool, a subscriber since 1824, have also died. The recent and unexpected death of the Rev. Edward Tagart, a former student of the College and for nearly thirty years a subscriber to its funds, must be fresh in the memory of every Trustee, and asks from your Committee a warm and grateful acknowledgment of the steady friendship and active co-operation which he manifested to this, as to every other institution for the advance of sound learning and liberal theology.

"The Committee cannot but feel that a special tribute of respect is due to the memory of the oldest Trustee, the Rev. Chas. Wellbeloved, at the time of his decease a Vice-President of the College, a subscriber to its funds since 1799, and for thirty-seven years its learned and beloved Principal. The ability and success with which Mr. Wellbeloved discharged the duties of his office, are matters of grateful remembrance with more than one generation of students and supporters of the College. And while his learning has eminently contributed to gain for Manchester College the honourable place which it holds among institutions for the education of Christian ministers, the candour and impartiality of his teaching have formed the tradition which has moulded the instruction given by all his successors in office.

"During the past session the number of divinity students has been seventeen, viz., sixth year, Messrs. Wm. Blazeby, B.A., T. Holland, B.A., R. H. Gibson, B.A.; fifth year, Messrs. Jas. Drummond, B.A., Chas. B. Upton, B.A., John Lloyd; fourth year, Messrs. Joseph Dare, B.A., Percy Bakewell, B.A., G. Heaviside, B.A.; third year, Mr. Fred. Mitchell; second year, Messrs. Edward S. Howse, B.A., James

Pillars, J. D. H. Smyth, H. E. Dowson; first year, Mr. W. J. Smyth.

"In addition to the above, who are foundation students, Mr. Wm. Matthews, fifth year, Mr. C. Coupland, B.A., third year, were admitted free to lectures. Mr. Smith, B.A., formerly a student of Manchester New College, and now a Hibbert scholar (resident in University Hall), was permitted to attend a part of Professor Martineau's courses. During the latter part of the session, Mr. R. W. Simpson, B.A., who has since been formally admitted a student in his fifth year, was allowed by the Committee to attend lectures.

"Mr. Blazeby, Mr. Holland and Mr. Gibson have completed their academical studies. Mr. Blazeby has accepted an invitation to assist the Rev. B. Carpenter in his ministry at Nottingham; Mr. Gibson has become the minister of the congregation at Stourbridge; and Mr. Holland is at present fulfilling a temporary engagement at Bridgewater. Mr. R. B. Drummond, B.A., who left the College in June, 1857, and has since, as a Hibbert scholar, been pursuing his studies at a foreign University, has succeeded the Rev. John Gordon as minister of St. Mark's chapel, Edinburgh.

"The annual examination was held in University Hall, on Monday, Tuesday and Wednesday, June 21st, 22nd and 23rd. An address was delivered to the students at the close of the examination by the Rev. William Gaskell, M.A., Visitor, and the usual *soirée* of the friends of the College was held on the evening of Thursday, June 24th, in the rooms of University Hall, which were kindly lent for the purpose.

"The Committee have to thank the Visitor for a valuable report of the examination, extracts from which they subjoin for the information of the Trustees.

"Mr. Gaskell says,—

"'With regard to the instruction afforded by our own Professors, it struck me as having been of a very high order; and I could not but feel that the students under them enjoyed advantages equal, if not superior, to any which had been enjoyed by their predecessors. On the whole, too, judging from their appearance at the examination, they seemed to have availed themselves diligently and conscientiously of these advantages; their answers to the questions, which were frequently of a deep and difficult nature, being generally both full and accurate.'

"The Visitor then expresses high satisfaction with the progress observable in the classes on Hebrew, and the great attention which had evidently been paid to exactness of rendering as well as to the minutiae of grammar. He adds,—

"'The sermons delivered in the Hall appeared to me above the average, and the manner of delivery as forcible and impressive as could fairly be expected on such an occasion. In one or two instances, a little more attention might have been paid with advantage to the graces of composition, but the tone and spirit of all the discourses were good.

"'In conclusion, I will merely add, that I believe the friends of the Institution have every reason to feel satisfied that it is fulfilling the great ends for which it is maintained, and that nothing will be wanting on the part of those under whose immediate charge it is placed, to render it as efficient as they possibly can.'

"Since the last annual report, Messrs. W. C. Coupland and Edward S. Howse have proceeded to the degree of B.A. at the University of London; Mr. Charles B. Upton has also been elected a Hibbert scholar.

"The Committee have much pleasure in reporting the following distinctions gained by students of Manchester New College in the classes of University College:—Mr. Howse, junior German, prize and first certificate; senior Latin, fourth certificate; senior Greek, sixth certificate; lower senior Mathematics, sixth certificate; Mr. Coupland, senior Latin, fifth certificate; Mr. Pillars, higher junior Mathematics, sixth certificate; junior Latin, seventh certificate; Mr. Dowson, higher junior Mathematics, third certificate; senior Latin, seventh certificate; Mr. W. J. Smyth, junior Latin, sixth certificate.

"The number of divinity students for the session 1858-9 is sixteen, namely,—Messrs. James Drummond, C. B. Upton, John Lloyd, W. Matthews, James Dare, Percy Bakewell, George Heavise, Fred. Mitchell, E. S. Howse, James Pillars, J. D. H. Smyth, H. E. Dowson, W. J. Smyth, on the foundation. Mr. W. C. Coupland free to lectures; Mr. Robert W. Simpson, B.A. (fifth year), Mr. Thomas H. Smith (first year), admitted as students on the foundation at the meeting of Trustees held on the 24th of June last.

"In conclusion, the Committee would express their earnest hope that the number of the students, greater during the last two sessions than for many years past—their diligence and success, as attested by the reports of the Professors and the Visitor—and the interest in the welfare of the College manifested in the subscriptions and benefactions already mentioned, may prove to be assurances that, under God's blessing, the College is about to enter upon a period of sustained prosperity and peaceful usefulness, which afford a prospect of happy

result to the interests of free scholarship and scientific theology in this country."

The reading of the address having been finished, Rev. J. Gordon moved that it be received, printed and circulated among the Trustees, which, having been seconded by Mr. S. Robinson, was carried without a dissentient voice.

Rev. J. H. Ryland then moved a vote of thanks to the Committee and the several officers of the College for their valuable and very successful exertions. In seconding the resolution, Rev. R. B. Aspland said he was unwilling to let the opportunity pass without expressing his warm approbation of the spirit in which the Committee had discharged their onerous duties during the past year. Remembering the past and the part which he had individually taken in some recent meetings, though he had no intention of retracting what he had formerly said, it gave him peculiar pleasure to express publicly his entire approbation of the conciliatory and prudent course pursued by the Committee. Nor had their very able Professors been at all behind the Committee in the work of prudent and friendly conciliation. To them and the Committee the friends of the Institution were in this matter greatly indebted. The present very prosperous condition of the College in all respects was the consequence. He could most sincerely congratulate the Trustees on the happy contrast which the unanimity of that day presented to the stormy proceedings of previous meetings. The resolution was carried amid general applause. Mr. J. Pemberton Heywood was re-appointed President. After a few words referring to the pleasant tone of the meeting, Mr. S. D. Darbishire moved the appointment of the Vice-Presidents, the list containing two new names, those of Mr. Mark Philips and Rev. R. Brook Aspland. The new members of the Committee were Rev. John Gordon, Mr. H. Greg, Mr. Holbrook Gaskell and Mr. Russell Scott. The other official appointments having been made, Rev. W. Gaskell paid an earnest tribute to the merits of Mr. Darbishire and Rev. Charles Beard, the Secretaries, whose devotion to their duties had been attended with the successful results reported that day, and moved a special vote of thanks to them, which was seconded by Mr. Robinson and carried amidst warm applause. The chair having been taken by Mr. Aspland, the services of Mr. Philips, both in the chair and on all occasions when the College needed help, were acknowledged in a vote cordially adopted by the Trustees. In reply, Mr. Philips expressed the warm and undiminished interest he

felt in the Institution, and made some remarks on the appeal to the Committee to forward the views of their friends in Hungary by receiving one or two students from that country. There were difficulties in the way, as the Institution was founded for training ministers for pulpits at home, and not for foreign stations. It had been suggested that the Hibbert Trustees might forward the views of the Transylvanian Unitarians, but he feared they could scarcely do it in the way proposed. But individually they might assist the training of one or two Transylvanian students in England, and the Hibbert Trustees might, perhaps, give important aid by sending one of their scholars on a mission to the Transylvanian Unitarians, to increase the knowledge we had of that interesting body, and to strengthen the friendly feeling already existing between the Unitarian churches of the two countries.—Subsequently, a portion of the Trustees dined together at the Queen's Hotel.

PORTRAIT OF THE LATE REV. CHARLES WELLBELOVED.

At the conclusion of the proceedings of the Trustees of Manchester New College, a meeting of old Yorkists and other friends of the late Mr. Wellbeloved was held, to take the necessary means for procuring an Engraving of the only Portrait of him in existence. In addition to the students of Manchester College, York, present, Rev. John Gordon, Rev. J. Panton Ham, Rev. A. S. Steintal, and Mr. Richard Aspden, attended. The chair was taken by Mr. MARK PHILIPS.

Rev. R. B. ASPLAND explained that, in obedience to the expressed wishes of many of those who had united in the year 1840 to convey to Mr. Wellbeloved a testimonial of their grateful affection, he had taken steps soon after Mr. Wellbeloved's decease to originate this movement. He had corresponded with many of the York students, and found that in all quarters there existed a very strong desire to possess an engraving of their late venerated friend. He placed on the table the letters he had received from about fifty York students, including Rev. Thomas Madge, Dr. Hutton, Rev. G. Kenrick, Rev. J. J. Tayler, Rev. James Martineau and others, both laymen and divines, who were willing to assist in promoting the engraving. The cost of the engraving of the portrait of Mr. Kenrick (which they all much valued as an expressive likeness of one to whom they were greatly indebted) had been about £200. He believed there would be no difficulty in raising that sum, and that

the result might be a portrait as acceptable as that of Mr. Kenrick.

The CHAIRMAN expressed his willingness to concur in any arrangements that should do honour to the memory of Mr. Wellbeloved. Although a York student, he had not himself had the advantage of attending Mr. Wellbeloved's classes. But whether they were students or not under him, all the Yorkists had the feeling that the Principal of the College at that day was essentially a gentleman, and that, happen what might, they were sure of receiving fair and generous treatment at his hands; and on that point none were better judges than young men. In respect to Mr. Wellbeloved's labours as a Christian scholar, he must ever feel that as a body of rational Christians they were greatly indebted to him. Most admirable was the consistency and boldness with which, from day to day and year to year, Mr. Wellbeloved had asserted and defended principles of truth at a time when they were frowned upon by nearly all. Mr. Wellbeloved lived through times the spirit of which was very different from that now prevailing. He (the Chairman) often told his young friends that they scarcely realized how much they owed to the friends of liberty, civil and religious, who had preceded them,—who by their wisdom and courage and consistency had won victory after victory over intolerance, the advantages of which all now enjoyed. He felt most grateful to Mr. Wellbeloved for having with such ability and learning defended the doctrinal views which were so consonant to his own feelings.

Mr. W. RAYNER WOOD, in moving the first resolution, said that few things had affected him more than the death of Mr. Wellbeloved. Towards him he had felt a peculiarly strong attachment. He had been the friend of three generations. He was the personal friend of his venerated grandfather, the Rev. William Wood, of Leeds; he had been his father's friend and his own; and he might add, he was the friend of his son. All that he had ever seen in Mr. Wellbeloved had tended to raise respect for his character, the leading traits of which were benevolence and the simple love of truth. The spectacle of his life was instructive and beautiful to the last. His tastes were intellectual and pure, and continued to interest him to the very close of life. It was with great pleasure that he had received and answered affirmatively the request that an engraving should be made from the beautiful portrait in his possession, executed about thirty years ago by Lonsdale. It had been Mr. Wellbeloved's wish, and the wish had

been of course respected, that no engraving should be taken from it during his lifetime. He had only two conditions to annex to his consent: the one, which was in accordance with the wishes of Mr. Wellbeloved's family, was, that the engraving should be executed in a manner worthy of the subject; the other was, that it should be executed within twelve months, a limit which he was assured was reasonable and sufficiently liberal. There was, he believed, no impropriety in his moving the first resolution, although he was the proprietor of the painting to which it referred. Nothing could be more agreeable to him than that it should be made available to an expression of that respect for Mr. Wellbeloved's memory common to all who knew him. The resolution was, "That as a fitting completion of the expression of respect for the character and important public services of the late Rev. Charles Wellbeloved, in the Testimonial offered during his life by the students of Manchester College, York, it is desirable that an Engraving should be made from the Portrait of him, the property of Mr. W. Rayner Wood."

Rev. WILLIAM GASKELL said that it gave him much pleasure to second the resolution. He had already had the opportunity of publicly expressing his respect for Mr. Wellbeloved's character. That learned and excellent man had stamped his mind and character on the successive series of students who had enjoyed his instructions and example, and had thus exerted a far greater influence than was generally supposed on the cause of liberal theology in England. Nor had his influence been confined to the students who had received his oral instructions. His writings had found their way into many circles and impressed many minds with the force of truth and the beauty of charity. It was only last night that several of the gentlemen then present had heard from the lips of one of our eminent ministers, that Mr. Wellbeloved's defence of Unitarian Christianity in his controversy with Archdeacon Wrangham had been the means of converting him from "orthodoxy" to the views he now had the pleasure of holding.

[We believe our readers will be gratified by a more particular statement of the circumstances to which Mr. Gaskell referred. We can avouch its accuracy. The story refers to the present minister of Dukinfield, Rev. John Gordon. Mr. Gordon retired from the Wesleyan ministry in the year 1834. That retirement did not arise from theological differences, but from differences relating to the subject of religious liberty. One of the consequences of the step he

thus took was, that his attention was strongly directed to every matter in which the interests of religious liberty seemed to be involved. The Lady Hewley case, then in abeyance, of course attracted his notice, and in reading one of Lord Brougham's decisions in that case, he was struck with the commendation he gave to Mr. Wellbeloved's Letters to Archdeacon Wrangham. He procured the book; and it was the first book of direct Unitarian controversy he ever read. He read it with amazement and a kind of terror. He found that he could not answer to his own satisfaction any of its arguments, and it made a deeper impression upon his mind than he remembers any other work to have done with which he was at all similarly connected. He had previously read all Dr. Channing's writings published at the time, but their impression upon him was quite different from what he now felt. He admired them exceedingly, but he cannot say that his orthodox faith was shaken by them. The effect of Mr. Wellbeloved's Letters was irresistible. Having been thus wrought upon, he determined to go thoroughly into the questions between Unitarianism and Trinitarianism. He took a long time for this work, and gave to it all the care and labour he could exercise. His inducements to retain, if possible, his Trinitarian opinions, were of the strongest conceivable character. The course which he had pursued with regard to Wesleyan Methodism had placed him in the relation of a leader to a large number of people who had been excluded from the Wesleyan body. A departure from orthodoxy on his part was calculated to endanger the general interests of these people, as well as to destroy any interest he had in connection with them. The painful process he then underwent will ever distinguish that part of his life from all its other parts; and nothing has been a greater cause of thankfulness to him than the manner in which, under the direction especially of one kind and judicious friend, he was able at once to preserve his own integrity and to fulfil his obligations to others. The delay as to any declaration of a change of opinion until the opinion was fully established, was as beneficial to him as it was just to those from whom he was about to part. When the separation took place, he had no hesitation as to the future course he should pursue. He became minister of the Old meeting-house, Coseley, in the year 1837. We feel assured that our readers will pardon this interruption of the report of the meeting.]

The resolution was carried unanimously. The next resolution was proposed by

Rev. Joseph Ashton and seconded by Rev. J. H. Ryland, both of them speaking in terms of high veneration for the character of their former tutor in theology; the latter remarking that he felt that he owed all that was true and most precious in his spiritual existence to the influence which Mr. Wellbeloved had exercised over him during the years of his student life. The resolution, which was carried unanimously, was, "That a Committee be appointed to raise the necessary funds and superintend the engraving of the Portrait, and that such Committee consist of Mark Philips, Esq., W. R. Wood, Esq., Rev. J. J. Tayler, Rev. James Martineau and Rev. R. Brook Aspland." The Chairman and Mr. Wood having expressed their willingness to subscribe each a sum of fifty pounds towards the cost of the engraving, were assured that such large subscriptions were not required, and eventually agreed to become subscribers of ten guineas each, with the remainder or any portion of it if required.

Rev. EDMUND KELL said it was a great pleasure to him to unite with old friends and fellow-students in the work they were upon. He dwelt with pleasurable recollection of intercourse continued through many years with Mr. Wellbeloved,—of the friendly way in which he assisted with his large antiquarian knowledge those who at a humble distance were following the same pursuits,—of the kind welcome, precious as his time was, which Mr. Wellbeloved always gave to his old pupils at York,—and of the beautifully benignant expression that enlivened his countenance as he conversed with his friends. He hoped the portrait gave the expression of his beautiful smile. Mr. Wood said that the prevailing expression of the portrait was rather grave, but that it was considered very like, and the more habitual expression of Mr. Wellbeloved's features. On the motion of Mr. KELL, seconded by Rev. J. COLSTON, it was resolved, "That Mr. Mark Philips be the Treasurer of the Fund, and that Rev. R. Brook Aspland be the Secretary of the Committee."

The following resolution, moved by Rev. CHARLES ROBBERDS and seconded by Rev. JOHN GORDON, was adopted: "That the Committee be requested to accept and seek the co-operation of any friends of the late Rev. Charles Wellbeloved, not students of Manchester College, York, who may desire to join in this expression of reverence for his memory."

On the motion of Rev. R. B. ASPLAND, seconded by Mr. SAMUEL ROBINSON, it was resolved, "That the best thanks of the meeting be given to Mr. William Rayner Wood for his kindness in consenting to

lend the portrait, and to him and Mr. Philips for their generous offer of contributions to the fund."

Rev. JOHN ROBBERDS said he was very much gratified that the object for which they had met had been taken up, and was likely to be so successfully carried into effect. In common with very many others, he had read with great interest and pleasure the just and beautiful tribute to Mr. Wellbeloved's life and character which had appeared in recent numbers of the *Christian Reformer*. It was a pleasing circumstance, too, that in the same periodical had appeared that remarkable tribute to Mr. Wellbeloved from the pen of Mr. Martineau, which he was disposed to regard as one of the most exquisite productions of its accomplished author. It was not improbable that to the influence of those tributes, breathing such an unanimous spirit, they were in part indebted for the remarkable harmony of the meeting from attending which they had just come. He felt it would be acceptable to all around him that he should move, "That the thanks of the meeting be given to Mr. Aspland for his judicious services in calling this meeting and preparing its proceedings." The resolution was seconded and adopted.—A hearty vote of thanks to the Chairman was proposed by Mr. Wood and carried amid applause. Mr. Philips intimated, with the assent of Mr. Richard Aspland, that it would best promote the interests of the required fund if letters containing subscriptions were addressed to him at Mosley Street, Manchester. They would be received and acknowledged by Mr. Aspland, whose services of the same kind in the Wellbeloved and Kenrick Testimonials they all remembered and appreciated. The meeting then separated.

STATEMENT IN DEFENCE OF THE NEWBURY TRUSTEES.

[We have received a long letter from Dr. Bunny, of Newbury, in reply to the statements made by Mr. Kell in his sermon reported in our pages. We cannot find room for the letter, nor do we think its allegations add anything material to those contained in the statement of Mr. F. Talbot, for which, at some inconvenience, we now find room. On such a question we cannot allow our pages to be the medium of a continued controversy, but shall not refuse to insert any brief statement of facts.]

The Presbyterian or Upper meeting-house, Newbury, is supposed to have been built about the year 1700, on land held on lease, which lease has been renewed from time to time.

It appears by the books of the Trustees that in the year 1823 the congregation considered it would be desirable to purchase the freehold of their old meeting-house or to erect a new one on freehold land, and a meeting was held for that purpose on the 8th April, 1823, which was attended by seventeen members of the congregation, including the then minister, the Rev. John Kitcat. The minutes of the meeting were thus headed :

"The following is a concise statement of the discriminating tenets held by the Christian society belonging to the Upper or Presbyterian meeting-house, Newbury, Berks, to which a reference is made in the annexed resolutions :

"1. The absolute Unity and unrivalled Supremacy of God the Father, in contradistinction to Trinitarianism.

"2. The divine person and the pre-existent state of Jesus Christ, in contradistinction to Humanitarianism.

"3. The free agency of man and the unlimited grace of God, in contradistinction to Calvinism.

"4. The validity of the Christian ordinances of Infant Baptism and the Lord's Supper, in contradistinction to Antepædobaptism and Quakerism."

The first resolution ran as follows :

"That it is desirable that a place of worship on the same principles as those we profess, should from time to time be kept up and continued in this town." And the following resolutions provided for the periodical collection of funds for the purposes of purchasing a chapel or a site for one.

These resolutions were fairly copied in a book provided for that purpose by Mr. Dibley, a solicitor and member of the congregation, and the names of the seventeen persons present were written by him under the resolutions in pencil, with the intention of their being afterwards signed ; but nine only of the seventeen persons seem to have actually signed their names, the other eight, amongst whom was Mr. Kitcat, not having probably been asked by Mr. Dibley to do so.

It appears by the minute-books that, in pursuance of the above resolutions, collections were periodically made from the year 1823 up to the year 1839, after sermons, some of which were preached by Mr. Kitcat.

In 1839, the collections which had been made as aforesaid, and the interest and accumulations thereof, all which had been invested in the Funds, amounted to upwards of £250 ; and a Mr. Brice Bunny (an uncle of Messrs. Edward Brice Bunny and Joseph Bunny) having given £400, and Mr. Kitcat £100, and Miss Alice Bunny (also a relative) having by her will be-

queathed £400, and other donations having been received, the fee-simple of the old leasehold chapel was purchased for £500 and repaired, and the balance invested in the Funds, with other donations which had from time to time been given towards the endowment.

The chapel was accordingly conveyed to nine trustees, including the three late trustees, Messrs. Edward Brice Bunny and Joseph Bunny, who were at that time Churchmen, and Mr. Andrew Kimber, who was then a member of the congregation, but subsequently seceded from it because an Unitarian minister had been appointed and Unitarian principles inculcated. This I have repeatedly heard him say myself. Mr. Andrew Kimber died on the 11th December last.

In the beginning of the year 1856, Messrs. Edward Brice Bunny, Jos. Bunny and Andrew Kimber were the only survivors of the nine, and they became desirous of giving up their trust; but believing that the congregation then held Unitarian doctrines, they applied to me to know whether they could legally convey the trust property to persons holding opinions different to those referred to in the resolutions of 1823. On examining the deed of 1839, I found it did not contain any restriction as to any particular tenets; but under the circumstances it appeared to me that the chapel and endowments were nevertheless distinctly identified with the tenets of 1823, and that the trustees would not be justified in conveying the property to any persons holding different doctrines; and on reference to an eminent counsel, my opinion was confirmed, and the trustees were advised to lay the matter before the Charity Commissioners.

Before doing so, however, the trustees informed Mr. William Kimber, the Secretary of the congregation, that they were willing to convey the trust property to nine persons holding the tenets of 1823; but Mr. William Kimber expressly told me that there were not nine members of the congregation holding those opinions. Mr. W. Kimber, however, shortly afterwards handed the trustees a list of names selected as trustees by the congregation (including several of those subsequently appointed), most of whom he stated were Unitarians.

The trustees thereupon made the usual application to the Charity Commissioners, but no answer was received for some time. In the August following, Mr. Skirrow, one of the Inspectors of Charities, came down to Newbury and went publicly into the matter: he first asked the trustees whether they had taken the opinion of counsel, and, upon being answered in the affirmative,

stated that they had done quite right in so doing, but said that the opinion of counsel ought to have been sent up with the application. On that occasion, the application to the trustees and the case and opinion of counsel were publicly read by me at the Town Hall in the presence of the then minister, the Rev. Mr. Young, the Inspector, the trustees, and some of the members of the congregation and others, and the Inspector gave his unqualified approval of the steps the trustees had taken.

At length, on the 15th December, 1856, Mr. Lee, of the Charity Commissioners, wrote to me that the Commissioners considered an application ought to be made to the Court of Chancery to appoint new trustees, and he requested me to furnish him with the names of nine gentlemen for trustees.

In my reply, dated 17th January, 1857, I stated that the trustees believed it would be impossible to find nine new trustees in this neighbourhood holding the peculiar opinions of the founders of the charity; that the trustees could not devise any scheme for the future regulation of the charity, but that they wished to resign their trust.

On the 1st January, 1857, I received a letter, of which the following is a copy; and I believe the gentleman referred to therein was the Rev. R. Shelley, the present minister:

“B. and F. Unitarian Association,

178, Strand, London, Jan. 1, 1857.

“Sir,—I am desired, with reference to the affairs of the Newbury Unitarian chapel, to say, that the name of a gentleman has been mentioned to the congregation who is an Arian. No reply has yet been received; but in the mean time would you kindly inform me whether the arrears and future proceeds of the endowment would be paid to him if he was elected? A knowledge of the course which would be pursued by the trustees under such circumstances would tend to facilitate, probably, the adjustment of the matters under discussion.

“Waiting the favour of your reply,

I am, yours respectfully,

“F. Talbot, Esq.” JOHN WEBB.”

I had not then replied to the letter of the Secretary of the Charity Commissioners; but a few days afterwards, happening to be in London, I had a personal interview with one of the Commissioners, and I laid Mr. Webb's letter before him, which he advised me not to reply to.

On receipt of my letter of 17th January, the Commissioners referred the matter to the Attorney-general; but I heard no more of it until the 2nd April, when I was served

with a bill or information in Chancery, in which the Attorney-general was informant and the three trustees defendants. Until then I had not the slightest idea what course the Attorney-general would pursue.

The defendants (the three trustees), in their answer to this information, pointed out a few inaccuracies therein, and recapitulated the statement they had previously made.

Shortly afterwards, a memorial, signed by almost all the members of the congregation, was presented to the Attorney-general, praying that the information might be dismissed and nine of their number appointed as new trustees.

On the 30th May, Mr. Field, on behalf of the memorialists, appeared before the Attorney-general, and I appeared on behalf of the trustees. Mr. Field then stated that Mr. Shelley (who had been then recently appointed the minister) and the congregation acknowledged the tenets of 1823; but I stated that a few months before they were Unitarians; whereupon the Attorney-general sarcastically remarked, that there must have been a very recent change in the religious opinions of the congregation, and he ordered that the information be dismissed on the following terms (*inter alia*):

That there should be nine trustees.

That the congregation should nominate persons to be appointed, and submit their names to the present trustees for approval; and that those selected should execute a deed, to contain a recital that they and the congregation adopted the tenets expressed in the resolutions of 1823.

This decision was concurred in, and apparently satisfied Mr. Field, Mr. Shelley and one member of the congregation then present; and I assented to it on behalf of the retiring trustees.

Mr. Fearon, the solicitor of the Attorney-general, afterwards found that there would be legal difficulties in carrying out the proposed arrangement, and he suggested that the information should be heard and a decree taken by consent; whereupon Mr. Field named nine members of the congregation to be appointed trustees, and it was proposed that Mr. Shelley should make an affidavit that he and these nine gentlemen held the doctrines of 1823; and a draft affidavit to that effect was sent to me for approval. I objected to the affidavit, because it was not the best legal evidence that could be obtained, but advised the trustees not to object to their appointment, if each of the proposed trustees would make an affidavit to that effect. Mr. Fearon accordingly stated my objections and proposal to Mr. Shelley, but Mr. Shelley replied that my objections were insurmountable.

On the 16th March, 1858, the case was heard and a decree was taken by consent of the old trustees, which discharged them from their trusts and directed nine new trustees to be appointed, and by it the chapel and the funds were vested in the official Trustees of Charities, and the costs of the old trustees were ordered to be paid out of the endowment funds. At this hearing neither the memorialists nor any of the congregation, nor any one on their behalf, appeared.

The old trustees, having thus obtained their object, did not propose any names as trustees, or interfere any further in the matter; and as I presume the nine trustees who were subsequently appointed were the only applicants, no difficulty arose in their appointment.

FREDERIC TALBOT.

DUKINFIELD SOCIAL MEETING.

A tea-party of the Dukinfield congregation was held in the large room of the Sunday-school on the evening of Friday, the 31st of December last, which was of more than ordinary interest from its being made the occasion of tendering on the part of the congregation an earnestly expressed welcome to the Rev. John Gordon, late of Edinburgh, their recently appointed minister.

To prevent the room from being overcrowded, it was found necessary to confine the issue of tickets to the seatholders. By the ever-ready liberality of the ladies of the congregation and the efficient services of the Sunday-school teachers, the large school-room had been beautifully decorated for the occasion, and the tables were furnished with materials for a more than ordinarily substantial repast. The number present was about 350. After tea and the singing of a hymn, DAVID HARRISON, Esq., one of the senior magistrates of the division, took the chair, and in an appropriate opening address noticed the changes that had recently taken place in the congregation, especially alluding in terms of affectionate regard, evidently felt by all present, to the Rev. R. Brook Aspland, who, with his characteristic obedience to what approved itself to him as the call of duty, had removed from Dukinfield, where he had endeared himself to all then present, to Hackney, to supply the place and pulpit of his late excellent father.

ALFRED ASPLAND, Esq., next proposed, in an eloquent speech, the sentiment of the evening, — a cordial welcome to the Rev. John Gordon, the newly appointed Pastor of Dukinfield, an expression of admiration for his talents and character, and

a fervent prayer for the health and happiness of himself and his amiable wife. The motion was seconded by WILLIAM BAYLEY, Esq., Mayor of Stalybridge.

In responding to the sentiment, the Rev. J. GORDON said, that in looking upon the scene before him, where employers and employed and persons of every rank in life met as brethren, animated only by one common spirit of Christian love and brotherhood, he felt a gratification beyond the powers of language to express; and for their kindness to him personally they had his heartfelt thanks; and he must further say that in the intercourse he had had with the congregation since he came amongst them, he had met with nothing but kindness. So much had he been affected by it, that he had been ready to apply to himself a remark once made by Luther, "that he was afraid that God was about to reward him in the present world." A minister, he said, could do little of himself; but with the intelligent assistance of an united congregation he could do much. He thanked them for their kind allusion to Mrs. Gordon, and remarked that one of the greatest helps a man could have to useful and honourable exertion in this life was the possession of the inestimable blessing of a happy home.

Rev. CHARLES BEARD, B.A., the minister of the neighbouring congregation of Gee Cross, was next called upon by the Chairman, and in a very effective speech spoke of the interest he felt in the Dukinfield congregation, so nearly connected as it was with his own by many interesting and family ties. He also spoke with much feeling of the kindness he had uniformly received from Mr. Aspland, the former minister of Dukinfield, to whom indeed he had been accustomed to look for guidance and direction in every important concern in relation to his pastoral duties, and who had shewn kindness to him at the time when a young man peculiarly requires assistance and sympathy. He also spoke in admiring terms of the manly fortitude and stern adherence to truth and conscientious conviction of our Puritan forefathers, who, unawed by persecution and the terrors of penal enactments, worshiped in caves and in the mountain fastnesses of this district, and who had bravely won for us the religious liberties we now enjoy. He expressed the high esteem he felt for Mr. Gordon, with whom and with whose congregation he earnestly desired that he and the people of his flock might still maintain the same intimate relations as had subsisted between the two congregations and their ministers in former times.

The proceedings of the evening were en-

livened by glees sung by the chapel choir; and a charade was very creditably performed by some of the Sunday-school teachers.

GEE-CROSS ANNUAL TEA-PARTY.

The annual tea-party of the teachers, scholars and congregation connected with Hyde chapel, Gee Cross, was held on Saturday evening, Jan. 8, 1859. Their own room being too small for the accommodation of the Sunday-school and congregation united, the Hyde Concert Hall was engaged for the occasion. The room was gaily and beautifully decorated for the festive meeting. Garlands and wreaths of evergreens were tastefully hung in loops and long festoons on the sides of the room; waving flags projected from the walls; and on each side of the hall were printed in antique and colours, after the fashion of the illuminated MSS., the following mottoes, surrounded with a deep framework of ivy leaves: "Faith," "Hope," "Love," "Our Homes," "Our Country" and "Our Queen." In the centre of the orchestra (at first hid behind a veil of pink and white calico which after tea was withdrawn) rose a magnificent Christmas-tree reaching to the very roof of the hall, decked with flags, bonbons, and resplendent with coloured lamps and lighted tapers. The front of the orchestra was adorned with vases of choice flowers, supplied by the liberality of Samuel Ashton, Esq.

Between five and six hundred persons sat down to tea, consisting of teachers, scholars, members of the congregation and a few friends. Rev. Charles Beard presided; and during the evening short addresses were given by Rev. J. Wright, of Bury, and Rev. John Gordon, of Dukinfield.

Mr. BEARD in his opening address said, that he was heartily glad to see so many familiar faces assembled together on this occasion, ardently bent on the pursuit of knowledge, the study of botany, and particularly of that peculiar and genial tree—the Christmas-tree—of which they had a fine specimen before them to-night. A peculiar feature of this night's proceedings will be, that every scholar and teacher in the school will receive a new year's gift. These presents were not made as prizes, but were given by the congregation and friends as an expression of sympathy and goodwill towards the school, as an encouragement to the children, and as an acknowledgment to the teachers that their labours Sunday after Sunday were appreciated. It was a gratification to him to state that the teachers and minister were united by a spirit of kindness and goodwill towards each other. The chapel was also

in a very satisfactory state ; there was not an available seat unlet, and he had been informed that the chapelwardens would be able to let forty or fifty more if they had them. It had been the intention of those who had had the management of the present party, to limit it strictly to their own members and scholars ; but if there were any friends there who did not belong to them, he would assure them that their family was of a very expansive character, and he gave them a very cordial welcome into its circle. This was the 150th year of the Hyde chapel ; and though this meeting was not intended as a jubilee, yet he thought it desirable to mention the fact, for they had had noble principles and examples handed down to them in connection with the chapel, and he would especially allude to one who had preceded him in the ministry there. That chapel had been a blessing to the district, for there was nothing in *our* religious creed but what we thanked God for. It was His doing, and His name alone was to be honoured.

The distribution of the presents, which consisted of every variety of articles suitable for gifts on such an occasion, all kinds of toys for the younger scholars, and handsomely-bound books, work-boxes and baskets, embroidery, &c. &c., for the elder scholars and teachers, occupied a considerable portion of time, which was relieved at intervals with music, which had been provided by Mr. Banks, who kindly and gratuitously offered his service for the evening. Among the presents was one made by the teachers and scholars themselves, as a parting gift to Miss Alice Thornely, who for many years has been a regular and diligent teacher in the Gee Cross Sunday-school. It consisted of a beautiful dressing-case with silver mountings.

After the presents had been all given, the Chairman called upon Mr. WRIGHT, who said, that though he himself had not been one of those whose lot it was to receive a present, yet their distribution had given him great pleasure, and he was quite sure that meetings of such a character were much more profitable than dry speeches would be, for the scholars and teachers would all take home something that would be serviceable. It was a pleasant thing for the teachers to feel that they had the sympathy of those who did not join them in their labours, and who had taken this practical means of expressing their satisfaction. He was glad to learn that the chapel was in so prosperous a condition ; but even if we had not been told so, there would have been no difficulty in coming to the conclusion, from the

display of good feeling and kindliness which had been made that evening. And he trusted that at some future time he might have something similar to that which they had witnessed in connection with his own congregation.

Mr. Beard, in introducing Mr. Gordon to the meeting, spoke of the intimate connection which had always existed between Gee Cross chapel and the one at Dukinfield ; and Mr. GORDON in rising said—I wish to express my thanks for myself and those with whom my name has been associated, and I would connect with this expression the hope that the connection between the two chapels may be strengthened. I cannot but congratulate Mr. Beard on the present meeting ; and though I have had no direct part in this meeting or in the prizes which have been distributed, yet I have had very great pleasure in witnessing it ; and I cannot help feeling that the result will be as profitable as the present meeting has been pleasing. It cannot but be the means of uniting the members of the congregation hand and heart, and also of strengthening Mr. Beard in all his work. I quite agree with a sentiment which Mr. Beard expressed, that the work of a congregation is not performed by the minister alone, but by the active sympathy and support of the congregation itself. I most heartily wish you all a happy and prosperous new year, and may your spiritual blessings increase both in your individual and united capacity!

After a vote of thanks had been given to the ladies who had been engaged in the preparation of the party, which was proposed by Rev. Mr. Drummond, late of Manchester New College, and replied to by Rupert Potter, Esq.,—to the decorators, to which Mr. John Taylor, who had had the management of the decorations, responded,—to the singers, to which Mr. Banks replied, expressing his pleasure at seeing the principal members of the Gee Cross chapel for the first time at the annual tea-party,—and to the Chairman, the meeting concluded with the National Anthem.

S. B.

SOCIAL MEETING AT WORSHIP STREET.

The yearly social meeting of the General Baptist congregation in Worship Street, near Finsbury Square, London, was held on Tuesday evening, the 18th inst. ; and was attended by several ministers, students of Manchester New College and other friends, to the number of about 120 ; including the Revds. Hugh Hutton, Henry Ierson, John Marten (of Saffron Walden), James Martineau, Philip Pizey (of Dock-

head), Rix and Vidler. The Rev. J. C. Means, minister of the congregation, was in the chair.

The question, "How shall a Christian Church best fulfil its duty to those around it?" was given out by the Chairman, who described the situation of the chapel, not in that commercial heart of London where the men of business leave it every night, but in that surrounding belt, where the leading thoroughfares are occupied by shop-keepers and mostly resident, and the intervals filled up by a dense population much needing the influences of religion.

The question was spoken to, in succession, by the Revds. H. Ierson, W. Vidler and John Marten, Mr. E. N. Dennys and the Revds. J. Martineau and H. Hutton. Mr. Ierson dwelt especially on the duty of diffusing correct religious notions, and referred to the writings of Dickens, Thackeray, Buckle and Carlyle, as shewing the need of them. Mr. Dennys spoke in a similar strain; and Messrs. Vidler, Marten and Hutton spoke of the need of personal contact with the poor, and the value of Sunday-schools as an agency for extending the influence of religion. Mr. Martineau, after observing that his à-priori anticipations of the spread of Unitarianism, as being in harmony with the English character, had not been realized by observation, ascribed the failure to our too close adherence to the system of the old Nonconformists, whose efforts had been mainly directed to the maintenance of religion among themselves; but the times were changed; there could be no private salvation; and a Christian Church could only grow by seeking to influence the non-christian world which lay around it. He appreciated the influence of correct religious ideas, but he estimated personal religious influence more highly. A religion of ideas, without contact with the living world without, was unhealthy. He spoke also of the danger of setting up a class religion for the poor, and of getting to do our religion by deputy; and sometimes feared that our Domestic Missions might lead to this, and our churches become mere lecture-rooms. There was danger, too, of the spirit of exclusiveness in our places of worship, and of want of sympathy with those who worshipped with us.

In the course of the evening a report of the Sunday-school was read, and the Chairman stated that the contributions of the congregation and other friends had enabled them to repair their place of worship, and left them £20 towards their next great work, the erection of a school-room.

The meeting was opened with singing a hymn, and closed with singing and prayer;

and in the course of the evening a piece of sacred music was sung by the young people of the congregation and some other friends.

The Revds. R. Brook Aspland and John James Tayler were to have been present, but were unavoidably prevented.

J. C. M.

UNITARIAN HOME MISSIONARY BOARD.

This institution continues its important work, and has, during the year now brought to a close, finished the training of seven young men. From the report we learn that during the year the students at the Missionary Board have taken their part in a series of not less than 1916 services of different kinds. This is an abstract of these duties, furnished us direct by the Principal:

	No of Chapels.	No. of Services.
Services in Mission chapels	23	675
Ditto, in chapels without ministers	10	138
Ditto, supplies for ministers	31	267
	64	1080
Sunday-school teaching and addresses: for the term ending Sept. 1, 1858 ...	310	
Ditto, Feb. 1, 1858.....	152	462
		1542
Week-evening classes		260
Week-evening preaching at Mission chapel: for term ending Sept. 1, 1858 ...		52
Cottage services, ditto.....		52
Voluntary services at Mis- sion chapel		10
Total,		1916

The annual examination has been just brought to a conclusion, and excited a very great feeling of interest. Among the gentlemen present were, Revds. Dr. Beard, W. Gaskell, J. H. Hutton, W. Whitelegge, E. Hopkinson, J. P. Ham, W. C. Squier, Henry M'Kean, W. Binns, A. Steinthal, John Wright, Charles Beard, M. Gibson, A. Worthington, F. Bishop, — Messrs. Pershouse, E. Evans, H. Rawson, Armstrong, Glover, Leigh, J. C. Lawrence, B. Glover, W. Evans. Rev. Henry Green, of Knutsford, officiated as general examiner, but the chief duties of the examination very properly devolved on the several Professors. The work of the examination began on Wednesday, Jan. 26, with translations from the Antigone of the Greek poet Sophocles, made *viva voce* by Messrs. Fox and Beaumont. The translations were made with ease and accuracy. The tutor, Mr. Gaskell, stated that the study did not

form a part of the course, but as the two students performed their other duties well and wished to read a Greek classic, he had been glad to afford them the opportunity. Dr. Beard then conducted an examination in the important science of Scriptural Interpretation, the subject-matter having been furnished in a course of lectures and in exercises in explaining particular passages of the Old and New Testament. The answers read had been written by the students in two private examinations; the plan observed being this—the questions were so constructed as to comprehend and exhaust the whole of the instruction, and to every separate student the tutor allotted such questions as he pleased; thus necessitating a complete preparation extending over the whole subject-matter. The tutor stated he considered it his duty to say that while Mr. Street's answers were excellent, no one in his department had been more diligent than Mr. George; nor had his application been without success.—Mr. Gaskell's class in Ancient History next read the answers they had prepared in private examinations. The answers, which in general shewed intimate familiarity with the subject, were so full that the examiner was compelled to pass over several for want of time. The same remark may be made relative to Dr. Beard's class in Christian Antiquities, the main object of which was declared to be, to bridge over the chasm between the present and the age of Christ in such a way as to lead the mind along distinct but concurring lines of evidence presented in the Christian Church, its observances, literature, social influence, &c., back to Christ, and so place Christianity on a broad, deep and firm historical basis. After a short interval appointed for refreshment, the labours were resumed by a long and severe examination of the junior and middle classes in the construing and grammar of the Greek New Testament, conducted by Mr. Gaskell. The duties of the day were concluded by Dr. Beard's examining the senior students in "the Philosophy of Religion," in which the answers displayed industry and skill, several of them reproducing with precision and fulness the instructions given in the tutor's lectures.

On Thursday, Jan. 27, the day's proceedings began with a very remarkable examination, conducted by Mr. Henry A. Bright, on the Ecclesiastical History of the Unitarian Church. He offered a prize for the best set of answers to the following twelve questions:

"1. What is the Unitarian argument to be deduced from the three creeds of the Catholic Church?

"2. What remarkable evidence is given

by Tertullian as to the Unitarian faith of the majority of Christians in his time?

"3. What was the origin of the Unitarian sect of the 'Paulians,' and what was their connection with the Court of Palmyra?

"4. Give a brief account of the Council of Nice.

"5. Give a sketch of the life of the Bishop Ulphilas.

"6. What traces of Unitarian belief do we find in Europe, between the decay of Arianism and the Reformation?

"7. Mention the peculiar tenets of the Arian and Socinian branches of the Unitarian Church, and state the grounds on which you differ from either or both of them.

"8. Give a brief sketch of the life and writings of Bernardo Ochino.

"9. What was the origin of the Unitarian Church in Transylvania?

"10. Give a short account of the Unitarian Martyrs in England.

"11. What is the present position of the Unitarian Church in the United States?

"12. What was the occasion and what the purport of the 'Dissenters' Chapels Bill'?"

This examination is regarded as supplementary to the course. Accordingly the course is not interfered with by it, nor does the Divinity tutor lecture on the subject, confining himself, with the aid of Mr. Bright, to directing the students to the proper sources of information. As no direct instruction is given, and the students are unaware of the questions until they sit down to answer them, the test of their general information and culture is severe. The examination lasted for four hours. It is best that Mr. Bright should be left to report his own opinion of the results, which doubtless he will do when he awards the prize of five guineas which he has generously offered. The work of the afternoon was begun by Mr. Bishop, who examined his class in Political Economy. Dr. Beard's examination in "The Greek Article as bearing on the Interpretation of the New Testament," followed: he stated that he had been induced to prepare a course of instruction and exercises on the subject, not only from the importance of the article in translation and interpretation, but also, and not least, from the facts that some English critics had endeavoured to educe from peculiar usages of the article a new and decisive argument on behalf of the supreme deity of Christ, and that their renderings had found admission into recent translations of the New Testament. He added that the students had in general entered into the matter successfully, and so acquired information which could not fail to be useful to them in their ministerial

duties.—In the evening there was to be a dedicatory service in Cross-Street chapel of the young men about to enter on stations of ministerial or missionary usefulness, the address to be given by Rev. J. J. Tayler. Of this, the time at which we go to press prevents our giving any account.—The proceedings were to be brought to a close on Friday, Jan. 28th, by examinations on English Literature and the senior Greek Testament, by Mr. Gaskell; on the Epistle to the Romans and on the art and practice of Preaching, by Dr. Beard; and on Political Economy, by Mr. Hutton. The examination would be followed by the award of prizes, and by the President's address. All would be closed by the annual meeting in the Town Hall, at which Edmund Potter, Esq., F.R.S., would preside. We can only regret that the late period of the month at which this examination has taken place, necessarily compels us to give so imperfect an account of the proceedings. Might not the examination be fixed to take place in the same week as the meeting of the Trustees of Manchester New College? The institutions are supported in many instances by the same friends.

The following students are leaving the Institution: Messrs. Rushton, George, Heywood, Beaumont, Fox, Smith and Wilkinson. Of these, Mr. Rushton settles at Padiham; Mr. Heywood, at Kingswood, near Birmingham; Mr. Fox, at Mossley; Mr. Smith, at Aberdeen; and Mr. Wilkinson, at Nantwich; while Mr. Beaumont becomes a minister to the poor in connection with a new mission about to be established in the northern quarter of the city of Liverpool, mainly owing to the praiseworthy zeal of some of the younger members of our churches in that place. The only student left open to engagement is Mr. George.

THE PRINCE OF WALES AT ROME.

The recent departure of the Heir Apparent to the throne of England to spend the winter at Rome, has given occasion to the expression of some silly fears on the part of ultra Protestants at home, and to some equally mendacious statements by ultra Catholics abroad, to the effect that the Court of England is favourably disposed to the religion of Rome. There is nothing in the civil condition of the Papal states to conciliate the regard of the heir to the throne of the freest kingdom in the world to the religion which not only permits, but is the minister of, such wretchedness as that under which the subjects of the Pontiff groan. Generally speaking, the aspect of countries and people under the Papal

faith does not prove alluring, but the reverse, to Protestants. They see too clearly how a false religion leads to bad personal morals, bad legislation, bad government, to tyranny in governors and misery and baseness in the governed. We do not doubt that our young Prince will come back to England a stouter Protestant than before. We hear that Mrs. Higginson transmitted a copy of her excellent translation of M. Coquerel's book to the Prince, together with a letter to the Queen. The present has been graciously acknowledged by Col. Phipps at the command of the Queen, with the gratifying assurance that Her Majesty is sensible of the kind attention, and has directed the book to be forwarded to H. R. H. the Prince at Rome.

DORCHESTER.

In accordance with the intimation already given in our pages, a course of religious services is about to be given at Pease-Lane chapel, Dorchester, in illustration and defence of Unitarian Christianity. We subjoin the subjects and names of the preachers.

Jan. 30. Rev. Wm. J. Odgers, of Bath. Morning—Joy and Peace in Believing (Rom. xiv. 13). Evening lecture—Unitarians not Unbelievers: the Scriptures the Rule of Faith in Unitarian Churches.

Feb. 6. Rev. F. Bishop, of Chesterfield. Morning—The Power of the Gospel and its ultimate Prevalence. Evening lecture—Christ our only Master; all Disciples Brethren and Fellow-learners.

Feb. 13. Rev. John L. Short, of Bridport. Morning—The Unity of God. Evening lecture—The Unitarian Doctrine concerning God the Father.

Feb. 20. Rev. R. Brook Aspland, M.A., of Hackney, London. Morning—The Liberal Spirit of Christianity (Acts x. 28). Evening lecture—The Unitarian Doctrine concerning Jesus Christ.

Feb. 27. Rev. S. Martin, of Trowbridge. Morning—Christian Fidelity (Rev. ii. 10). Evening lecture—The Unitarian Doctrine concerning the Holy Spirit.

March 6. Rev. W. Arthur Jones, M.A., of Taunton. Morning—The Evidences of Christian Discipleship. Evening lecture—The Unitarian Doctrine concerning Human Nature.

March 13. Rev. W. James, of Bristol. Morning—Good Days, and how to obtain them (1 Pet. iii. 10–12). Evening lecture—The Unitarian Doctrine concerning the Atonement.

March 20. Rev. G. B. Brock, of Exeter. Morning—Christ the Bread of Life. Evening lecture—The Unitarian Doctrine concerning Future Judgment and Retribution.